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ABSTRACT

This report describes a three-year project to establish and staff a new office at Colgate University (New York), the Office of Intercultural Resources (OIR), to originate and implement programs to build bridges between Colgate's intercultural and multicultural programs. OIR staff worked with students who studied abroad, international students, minority group students, and faculty and staff in various programs, including pre-departure and re-entry workshops for students studying abroad; had dialogues with faculty members responsible for courses in social, behavioral, and political sciences; developed educational and cross-cultural resources; and supported students, staff, and faculty projects with a multicultural or international focus. In addition to workshops, dialogues, lectures, and outreach, the project produced an annotated bibliography of recent titles on multiculturalism; "The Critical Incidents Workbook," a cross-cultural training guide for students planning to study abroad, and a course on understanding culture through intercultural sensitivity, communication, and effectiveness. Appended are the resource guide, the training guide, and the sensitivity course syllabus. (JLS)

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MULTICULTURAL LEARNING AT HOME AND ABROAD.

A: Cover Sheet

Grantee Organization:

Colgate University
13 Oak Drive
Hamilton, NY 13346

Grant Number:

P116B20204-94

Project Dates:

Starting Date: September 2, 1992
Ending Date: December 31, 1995

Project Co-Director:

Ruth Beach, Ph.D.
Counseling and Psychological Services and
Office of Intercultural Resources
Colgate University
13 Oak Drive
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Telephone: (315) 824-7385; 824-7785

FIPSE Program Officers: Eulaliah Cobb; Sandra Newkirk

Grant Award:

Year 1	$83,177
Year 2	$88,265
Year 3	$95,479
Total	$266,921

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B. Summaries

1. Paragraph Summary

This project involved establishing and staffing a new office at Colgate, The Office of Intercultural Resources (OIR), charged with the general mission to originate and implement programs to build bridges between Colgate's intercultural and multicultural programs. To that end, the OIR staff worked with students who studied abroad, with international students, with students of color, and with faculty and staff in a variety of programs. Among these programs were pre-departure and re-entry workshops for students who studied abroad; dialogues with faculty members responsible for courses in social, behavioral and political sciences; development of educational and crosscultural resources, and support to students, staff and faculty projects with a multicultural and/or intercultural focus.

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Products Titles:

A Resource Guide, an Annotated Bibliography of some recent titles in multiculturalism.

The Critical Incidents Workbook, a cross cultural training guide for students planning to study abroad.

Colgate V, a course on understanding culture and cultures through intercultural sensitivity, communication and effectiveness.

Workshops for pre-departure cross cultural training and for re-entry of students from study abroad experiences.

Multicultural Learning at Home and Abroad
Colgate University
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2. Executive Summary

Project Overview "It is surprising that on a campus where so many students spend at least a semester abroad there is so little understanding of the experiences of individuals different from ones self". (Neil Grabois, President of Colgate University.)

With this statement, President Grabois set the outline of the problem that was addressed in the FIPSE proposal, developed by a committee of Colgate faculty and administrators. The proposal requested funds to establish a new office, The Office of Intercultural Resources (OIR), charged to build bridges between the many diverse cultural groups on our campus. The OIR conducted pre-departure and re-entry workshops for students planning to study abroad, provided support and resources to campus multicultural projects, conducted dialogues and workshops with faculty and staff, and served as a center for cross cultural training and resources.

Purpose Our first assumption was that students who go overseas need cross cultural sensitivity training that would generalize to campus multucultural groups when they returned. Gradually we came to believe that this view, although not wrong, was incomplete. We came to suspect that the OIR's "free standing" placement on the campus may have marginalized our efforts and even posed a threat to other established departments, at least in our first year. For these reasons, we added a new strategy of providing resources to other individuals and groups who were willing and eager to do multicultural programming, so as to allay ourselves with them.

Background and Origins Colgate is a small, (2700 students) predominately undergraduate liberal arts college in rural central New York. Fifty percent of our students spend a semester abroad. Courses in non-Western cultures are required. Residence units, meeting places, and/or funded programs exist for students of color, women, international students, and students interested in Latin American, Asian, or French culture. Although many of these varied multicultural parts of the community sponsor programming, attendance tends to be drawn largely from the same group. The OIR was conceived to be a catalyst for more intergroup interaction.

Project Description Over its three years of existence, the OIR developed many projects and provided support for multicultural projects developed by other campus groups. Among

the major projects were:

- Workshops: Pre-departure and re-entry workshops using cultural simulations were offered to students going abroad.

- Workbook: Critical incidents collected from students were compiled in a training workshop on cross cultural conflict and conflict resolution.

- Resource Collection: About 100 books, tapes, simulations and other resources were purchased, made available to interested individuals and groups and donated to the campus library at the end of the project.

- Dialogues: OIR staff met with individuals and small groups of faculty members, administrators, and students to discuss cross cultural interaction at Colgate.

- Grants: OIR staff made small grants averaging $216 to 46 applicants, including faculty, students, and staff. OIR criteria for grants were that the project must advertise to more than one cultural group and must in some way encourage intercultural interaction.

- Student Prize: OIR awarded a $500 prize annually to the student(s) who submitted the best "paper, project, or service activity in cross cultural diversity and global citizenship".

- Colgate V: A course on culture, anchored in anthropology, was developed by one of the OIR Co-Directors and presented to other FIPSE Directors at a March 1995 conference in New Orleans.

- University Lecture: The OIR sponsored a major university lecture for the campus community on "Human Rights in a Multicultural World", given by Professor Alison Dundes Renteln.

- Outreach: OIR staff, especially our interns, attended dozens of meetings of students from diverse cultures, attended conferences off campus, participated in campus workshops, offered cross cultural training workshops to faculty, welcomed many students who sought us out to share their concerns.

- Research: All workshops requested and used evaluative feedback from students. In addition, we conducted three research studies, discussed below.

<u>Evaluation/Project Results</u> It is difficult to evaluate the impact of our activities on the Colgate campus because we cannot

be sure that changes, if they occurred, were not due to outside influences; also, our efforts reached so many different students, faculty, and staff that it would be hard to find a group that could serve as an untouched control against which to compare our results. We did, however, conduct three research studies in an effect to assess changes in (a) amount of multicultural programming, (b) students' attitudes and behaviors and (c) graduating seniors perceptions of Colgate's interracial social climate.

Results were mixed but largely discouraging. Multicultural programming did increase slightly, but so did programming in most other areas. We found no evidence that study abroad, OIR workshops, or taking a Tier II course in a non-western culture changed students' attitudes and behaviors regarding other cultural groups, at least as those attributes were assessed by our Behavioral Questionnaire (BQ). We did find significantly more positive BQ scores for students who were about to study abroad than for those who were about to take a Tier II course, but these group differences remained unchanged a year later. It is possible that these differences could be artifacts of the BQ, which was developed by OIR staff and has had no systematic validation. Another test might have shown some effect of study abroad, workshop, or Tier II courses.

Finally, we discovered that both the 1993 and 1994 graduating classes rated the Colgate interracial social climate as low with respect to supportive norms and equality of treatment, conditions hypothesized by contact theory to facilitate positive outcomes from interracial contact. The senior questionnaire study also found that students of color reported significantly more interracial contact than white students and significantly more belief that Colgate students are treated unequally.

<u>Summary and Conclusion</u> The OIR activities reached many members of the Colgate community, through direct support of projects, prizes, workshops, debates, lectures, dialogues, etc. However, although there were increased intercultural interactions as a direct consequence of these activities, our research provides little evidence that we increased students' "understanding of the experiences of individuals different for themselves". Why was this so? Probably our problems with staffing, institutional location, and research instruments all contributed. In addition, it is possible that Colgate's interracial social climate is not perceived by students as possessing the facilitative conditions considered by contact theory to be necessary in order for increased acceptance and understanding of others to result from increased contact (see Research report #3, Appendix). We will be interested to see if these perceptions have changed when we receive the data from the class of 1995.

C. Body of Report

1. Project Overview

In April of 1991, the President of Colgate University wrote to a group of faculty and administrators, inviting them to convene and develop a program that addressed what he called the intercultural engagement at the college. Over the next nine months this group met often to explore both conceptual and practical responses to the Presidents request, producing at last a proposal, Multicultural Learning at Home and Abroad, which was submitted to FIPSE during the winter of 1992. To the great satisfaction of the proposal committee, FIPSE accepted the proposal and provided funding for a three year project, from September 1992 to September 1995. A new office was established, the Office of Intercultural Resources,(OIR), charged to develop and implement a variety of programs to increase understanding and interaction among students from diverse cultures at Colgate. Over the three years, the OIR staff conducted cross cultural workshops, provided support to campus multicultural organizations, initiated campus wide discussions of cross cultural issues, and served as a resource to students, staff, and faculty with interests in multicultural education.

2. Purpose

Our original proposal sought to address the problem that "... while half of our students spend a semester abroad, and we offer a wide range of multicultural programs, the campus community continues to experience tensions and misunderstandings with respect to diversity."[1] Through several meetings, the proposal committee came to see this problem as resulting, at least in part, from a lack of institutional structures and programs aimed at increasing integration between Colgates' program in international study and our on-campus multicultural programs. Accordingly, we proposed to accomplish this integration by establishing a new office, the OIR, which would build bridges between the two existing programs. Central to this early view of the problem was the notion that living and studying abroad might not automatically increase appreciation of other cultures, but could actually promote heightened ethnocentrism if students who were living overseas clustered together to avoid immersion in the host culture. As we said then, "... while many students 'go' abroad, some do not actually 'get' there."[2] To

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[1]Original FIPSE Proposal, Multicultural Learning at Home and Abroad, August 1992, Abstract.

[2] Original FIPSE Proposal, Multicultural Learning at Home and Abroad, August 1992, p.6.

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prevent this insularity, the OIR was to conduct pre-departure workshops that would include immersion in simulated cultures, thus providing safe opportunities to experience "culture shock" and learn to cope constructively with it. On re-entry we hoped that these same students would be more likely to seek out interaction with students from cultures different from their own. The OIR would provide leadership and support to that end.

After three years of experiences with the OIR we now see our initial conceptualizations as being only a small part of a much larger reality. Simply stated, that larger reality is the context of separate ethnic, cultural, and racial groups whose members often actively and passively avoid interaction across group lines. The problem is not only a matter of culture shock and ethnic intolerance, although these are probably active in promoting group separation as we proposed initially. But we believe there are also deeper currents at work that maintain and perhaps foster group separation. Such underlying pressures probably include desires to retain cultural identities, fears of experiencing value conflicts with out-group members, pride in selectivity and exclusivity, fears of rejection, and others.

As our understanding deepened, our activities changed over the course of the grant. We continued to conduct such OIR projects as cross-cultural training for students going abroad, but we also focused efforts on identifying and supporting any cross-cultural trends or programs that were initiated by faculty and student groups. We hoped that the availability of OIR resources would encourage an increase in programming and campus discourse which would slowly erode the underlying barriers to cross cultural interaction on campus.

Reflecting on "administrative pitfalls" that anyone trying to duplicate our OIR model might want to avoid, as suggested in the FIPSE guidelines for this final report, at least two issues spring immediately to mind. During the second year of the grant we established an advisory group that did not include all the members of the original proposal committee. This action inadvertently cut us off from faculty and administrative supporters and necessitated spending time and energy in educating the new advisory committee member. Although our new advisory group members were outstanding members of the community, it would have been better, perhaps, to retain more members from our original support group.

A related "pitfall", seen in retrospect, was our failure to give the OIR a solid institutional home base. Although the OIR Co-Directors reported to both the Provost and the Dean of the college we were seen on campus as belonging to neither the faculty side of Colgate, since we lacked affiliation with relevant academic departments (e.g., Peace Studies, Anthropology, Sociology, Psychology, and the language departments) nor to the

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general area of student affairs. Rather, the OIR was viewed, at least initially, with some suspiciousness as being an unnecessary administrative entity, and one that might intrude on the autonomy of other departments and offices. By our second and third year, campus perception of the OIR appeared to have changed to one of a friendly and supportive resource, but it is likely that the lack of a clearly defined institutional home base continued to marginalize our efforts. The OIR might have been more effective if it had been physically and organizationally closer to an academic department, a unit in the division of student affairs, or an upper level administrative office.

3. Background and Origins

All of these programs operated within the general context of a small liberal arts college in central New York state. Colgate's physical setting is unequivocally beautiful, it's students are predominantly middle and upper middle class, it is exclusively residential, and it was traditionally male and largely white until the past few decades.

Our proposal to establish an Office of Intercultural Resources grew more from an awareness of unrealized potential for intercultural interaction than from instances of intercultural conflicts. Colgate has had few such conflicts. We do have many organizations and programs that support particular ethnic, cultural, religious, and racial groups. The OIR was conceived as functioning as a catalyst for greater interaction among these groups. Among the multicultural programs that existed when the OIR was established were curricular offerings, study abroad programs, residential houses for students wishing to learn about particular cultures, support centers and organizations for international students, students of color, Asian students, Native American students, and others.

Colgate's <u>policies</u> did not need to be changed to permit OIR to function, because our policies emphasize an open, diverse campus committed to mutual understanding. Our <u>practice</u>, however, was to remain within comfortable groupings of people like ourselves, and it was to change this practice that the OIR was conceived.

4. Project Description

During its three year existence the OIR developed many projects and provided support to other multicultural groups for many of their programs. A list of our more significant projects follow; all were designed to advance our goal of promoting campus intercultural interaction.

<u>Workshops.</u> For each of the six semesters from fall 1992 through spring 1995 the OIR staff offered cross-cultural training

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workshops for students planning to study abroad during the following term. The workshops always included one of several cultural simulations, such as Barnga, BaFa BaFa, or Ecotonus. Through participation in the cultural simulations, students were encouraged to observe and reflect upon their reactions to finding themselves in a novel culture whose language and traditions they did not know. We hoped that the insights they gained would help them when they were overseas and also when they returned to campus. We invited students to attend our re-entry conferences when they returned from their semester abroad. Re-entry issues included some exploration of "reverse culture shock", that is, their re-adjustment to Colgate after months abroad, we also provided information and encouragement on ways to continue intercultural contacts through course work, volunteer activities, career choices, and participation in campus multicultural activities.

Critical Incidents Workbook. During the third year of the grant we were able to use a Workbook that we developed for training in cross-cultural sensitivity and conflict resolution. The heart of the workbook was a section containing narrative accounts of the experiences of Colgate students while overseas or on campus. In each narrative, the student faced problems because of his/her lack of familiarity with another culture, or because of conflicting cultural expectations. The workbook was used to stimulate student discussion and analysis of cultural conflicts and of options for conflict resolution. Copies of the workbook have been distributed across campus for use by other departments concerned with promoting greater cultural understanding.

Resource Collection. Throughout the three years of the grant, the OIR staff regularly reviewed publishers lists for multicultural titles and purchased about 100 of them, including books, simulations and films. When the OIR closes its doors, in January 1996, these resources will be transferred to Colgate's Library; each item will carry a bookplate that acknowledges FIPSE funding. Our Resource Guide, consisting of an annotated bibliography of OIR resources and a glossary of frequently used terms is included in the appendix to this report.

Dialogue. The OIR staff publicized the mission and activities of the office through individual conversations and meeting with groups from all parts of the campus community. We often took our slide presentations to group meetings; we often asked questions and listened carefully when we met with individual faculty, administrators and students. Among the groups we visited were study group directors, faculty members who teach courses in non-western culture, a varied assortment of student organizations and administrative staff from the dean of the college staff, the off campus study office, and the cultural center. We met individually with faculty members from the departments of Peace Studies, Political Science, Anthropology

Education, Psychology, and foreign languages. We met with students before and after they studied abroad and students who were members of the Caribbean student association, the Colgate international community, the African, Latino, Asian, Native American Student Organization (ALANO), the Women Studies Center, and many more. The OIR interns were especially active in making contacts with student groups, and often participated as OIR representatives in evening and weekend activities of student multicultural campus organizations.

Grants. The original proposal included funds for faculty development. In response to requests from staff and students, we expanded this project to permit us to also support their multicultural programs. We developed guidelines for applicants which stressed that the program must attract participants from more than one cultural group,or,if it was an off-campus activity, that the multicultural content should in some way be "brought home" to the Colgate community. Over the three years we made small grants averaging $216 to each of 46 applicants, of whom 21 were faculty, 20 were students, and 5 were administrative staff members. The kind of program supported varied from helping a psychology professor pay research subjects in her study of racial differences in cardiovascular reactivity to support for Holi, the Indian festival of colors. A list of grants made is included in the appendix to this report.

Student Prize. To encourage students to select multicultural topics for term papers or independent study projects, the OIR offered an annual prize of $500 for the best "Papers, Projects, and Service Activities in Cross Cultural Diversity and Global Citizenship". The OIR Prize was awarded by one of our Co-Directors at Colgate's prestigious annual Award Convocation. For the 1994-1995 academic year the prize was divided between a group project conducted by three students in a General Education course, and a photographic essay created by one student during a semester abroad. The group project was a survey of Colgate students titled "Race and Education, A case study of Colgate University", and the photographic essay was called "Along the Beaten Path: A Glimpse Into Traditional Tibetan-Nepalese Trade".

COLGATE V. During the third year of the grant one of the OIR Co-Directors, Acy Jackson, developed a course titled COLGATE V designed to "..promote understandings of culture and cultures by anchoring its theoretical and pedagogical frameworks in anthropology and its related disciplines of cultural studies and critical theory." Mr. Jackson discussed the course with Colgate faculty and presented it at a meeting of FIPSE awardees in New Orleans in March 1995; a copy of the course syllabus is included in the Appendix to this report.

University Lecture. The OIR sponsored a university lecture by Professor Alison Dundes Renteln, author of International Human

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Rights:Universalism Versus Relativism, on the topic "Human Rights in a Multicultural World". Professor Renteln also made presentations in Colgate's Center for Women's Studies and participated in a lively and intellectually stimulating dinner conversation with faculty members from philosophy, political science, religion, and anthropology. In preparation for Professor Renteln's visit, the OIR also sponsored a student debate on the same issue.

Outreach Surrounding all the specific activities described thus far was the continuous flow of our daily interactions with student organizations, faculty, and staff. We co-sponsored a "Women of Color" film series with the Center for Womens Studies; we met with international students and helped them organize themselves into the "Colgate International Community", new on campus; we participated in a day long workshop on conflict resolution led by Professor Dudly Weeks; we attended conferences on campus and in the larger world, representing Colgate and learning more about intercultural issues and problems; we advised students interested in cross cultural or international careers; we listened and sympathized with the students who sought us out to talk about their concerns.

Research: The next section of this report contains a description of our evaluation research. We also conducted less formal evaluations of our workshops, and used the findings to modify future offerings. Similarly, we interviewed some students when they returned from study abroad, to get a sense of their views of the Colgate intercultural scene, and of the OIR. These interviews, although often important and moving, did not lend themselves to statistical analyses of the sort we employed in our formal evaluation studies, but they helped guide our day-to-day work.

5. Evaluation/Project Results

In trying to evaluate the impact of OIR activities it is essential to remember that college campuses, being part of the larger world, respond to the changes in that world and not only to the change efforts of campus offices like the OIR. We cannot be certain that whatever changes occurred at Colgate during the life of the OIR were not also occurring at other universities as a consequence of national or international events. Conversely, if there were no change in the patterns of intercultural interactions at Colgate during the OIR years, it is conceivable that without OIR efforts such interactions could have declined.

A second difficulty in evaluating the OIR stems from the nature of our programming. We were in constant, daily contact with student groups, administrators, and faculty; we sponsored, participated in, or attended dozens of multicultural events each

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year; we took time from office routine to listen to students who dropped in to talk with us about their lives at Colgate. Although our presence in all of these activities probably had some impact on Colgate, it is difficult to evaluate it quantitatively. This is especially true because of the "control group" problem. That is, if we were successful in promoting changes in the attitudes and behaviors of Colgate's students throughout the campus, there would be no untouched students to serve in a control group against which to compare our efforts.

In spite of these difficulties, and with an awareness of the limitations they impose, we did conduct three evaluation studies. One study focused of changes in the amount and kind of multicultural programming at Colgate over the three years of the OIR, a second was a longitudinal study of changes in students' attitudes and behavior with respect to multicultural places, events, and people, and the third surveyed graduating seniors in 1993, 1994, and 1995 about their perceptions of Colgate's interracial climate. Reports on each of these three studies were prepared during fall 1995 and circulated on campus to interested administrators and faculty. These reports are abstracted here and included in full in the Appendix.

(a) Multicultural Programming at Colgate: *"Colgate This Week"*

We hoped that multicultural programming at Colgate would increase over the three years of the OIR, in part as a result of the support that OIR provided to multicultural projects developed by faculty, students, and staff. To assess this, each event listed in the weekly calendar *"Colgate This Week"* from fall 1992 through spring 1995 was coded as being either a multicultural event, a religious event that was not a religious service, a religious service, or none of these. TABLE 1 presents these data.

Table 1

SEMESTER	MULTICULTURAL EVENTS AND RELIGIOUS SERVICES AS A PERCENTAGE OF TOTAL EVENTS								
	Total Number of Events Per Semester (T)	Multicultural Events (M)		Religious Non-Service Events (NR)		Religious Services (R)		M + NR + R	
		#	%	#	%	#	%	#	%
Fall 1992	525	89	17.0	24	4.6	119	22.7	232	44.2
Spring 1993	510	112	22.0	29	5.7	105	20.6	246	48.2
Fall 1993	534	74	13.9	54	10.1	147	27.5	275	51.5
Spring 1994	560	109	19.5	42	7.5	153	27.3	304	54.3
Fall 1994	556	77	13.8	30	5.4	137	24.6	244	43.9
Spring 1995	609	135	22.2	54	8.9	153	25.1	342	56.2
Total	3294	596	18.1	233	7.1	814	24.7	1643	49.9

Inspection of the data in TABLE 1 indicates that there have been fairly steady increases in all types of programming over the past three years, with the percentage attributable to each classification remaining fairly stable. About 50% of the events

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had neither a multicultural or religious focus, about 25% were religious services, and the remaining 25% were either multicultural (about 18%, on average) or religious events other than religious services (about 7%, on average).

To the question of whether or not multicultural programming increased during the OIR years, the answer depends on what one counts as multicultural and whether one looks at absolute numbers of events or at percentages. TABLE 1A makes these points clearer.

Table 1A

Multicultural events and religious events and services by year

	Total # of events	Multicultural events (M)		Religious Non-Service (NR)		Religious (R)		M+NR+R	
		#	%	#	%	#	%	#	%
1992-1993	1035	201	19.4	53	5.1	224	21.6	478	46.2
1993-1994	1094	183	16.7	96	8.8	300	27.4	579	52.9
1994-1995	1165	212	18.2	84	7.2	290	24.9	586	50.3
Total	3294	596	18.1	233	7.1	814	24.7	1643	49.9

If one includes the religious events that were not services with multicultural events, the total number increased from 254 in 1992-1993 to 296 in 1994-1995 and the percentages increased from 24.5% to 25.4%. If one only considers multicultural events, although the number of events increased slightly from 201 to 212, the percentage actually declined from 19.4% to 18.1%, partly because of parallel increases in all categories of programming. It appears that although OIR efforts may have contributed to an increase in the number of programs that could be classified as dealing with diverse cultures, other dedicated people at Colgate were also working hard to produce proportional increases in programs in their areas of concern.

One unexpected finding, apparent in TABLE 1, is that for each year there were more multicultural events in the spring term than in the preceding fall. This pattern is quite striking on TABLE 1, with an increase from fall to spring of 23 events, 35 events and 58 events during 1992-1993, 1993-1994 and 1994-1995 respectively. One speculation about this pattern is that it could reflect a slow start due to our staffing patterns. During each of the last two years of OIR operation we hired an intern who arrived on campus in August, got to know the community during her first few weeks and months and began to promote programming late in the fall and spring. In retrospect, and considering the data in TABLE 1, our programming efforts might have benefitted from retaining the same intern over the life of the project.

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The "multicultural events" classification was further subdivided into the groups shown in TABLE 2.

TABLE 2

SEMESTER	ETHNIC, CULTURAL, RELIGIOUS NON-SERVICE EVENTS GROUPINGS BY CONTENT											
	African-American	Caribbean	Latin-American	Asian-American	Native-American	Sexual Minorities	Gender Issues	Religious Non-Serv	Multi-Content	Sponser only	Other	Total
Fall 1992	9	4	8	9	6	0	12	24	12	16	13	113
Spring 1993	13	0	3	15	0	0	27	29	17	8	29	141
Fall 1993	3	1	6	4	3	1	16	54	11	11	18	128
Spring 1994	10	2	5	17	1	2	27	42	8	14	23	151
Fall 1994	1	2	5	9	4	0	14	30	11	19	12	107
Spring 1995	16	2	11	17	5	0	26	54	13	16	29	189
Total	52	11	38	71	19	3	122	233	72	84	124	829

Considering only the data in the first seven columns on TABLE 2, the number of events for each multicultural group, in descending order, was: gender issues (122), Asian American (71), African American (52), Latin American (38), Native American (19), Caribbean (11), and sexual minorities (3), for a total of 316 for the seven groups. In addition, there were 124 events that dealt with other cultural/racial/ethnic groups ("other", largely caucasian-European), 84 that brought people together under the sponsorship of a multicultural group for a non-multicultural event (sponsor only"), 72 that offered programs focused on more than one of our seven multicultural groups ("multi-content") and 233 events that dealt with one of the world's religions but were not worship services (religious non-service).

The pattern noted in TABLE 1 of increases in programming from fall to spring semesters is also seen in the data of TABLE 2, for total events and for those groups that hire program assistants or interns annually such as African and Latin American studies and the Center for Womens Studies. As mentioned earlier, a more uniform distribution of programs across semesters might have been achieved if interns had longer orientation programs or had multi-year contracts.

(b) Longitudinal study of changes in students attitudes and behaviors: the Behavioral Questionnaire Study.

The OIR mission grew out of the hypothesis that Colgate students would seek out more intercultural interaction on our campus after they had allowed themselves to be immersed in an overseas culture during their study abroad experience. It followed that pre-departure exercises which created more openness to cultural immersion should also increase students' positive attitudes and behaviors towards multicultural Colgate groups. To test these notions, we wanted to conduct a longitudinal study of changes in students' attitudes and behaviors regarding intercultural interactions following their

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participation in an OIR pre-departure workshop in cross cultural sensitivity.

Simply stated, we wanted to find out if students who had attended OIR workshops before they went overseas were more likely than other students to report that they valued and participated in Colgate's Multicultural activities when they returned to campus. That is, we wanted to assess students' self-reported attitudes and behaviors towards cultures other than their own at two points in time, before and after they attended an OIR workshop, and to then compare any changes with appropriate control groups. To accomplish this, we needed (1) a test of intercultural attitudes and behaviors, (2) OIR workshops, (3) experimental and control groups of subjects, (4) an appropriate experimental procedure, and (5) appropriate statistical analyses. Each is described separately below.

(1) The test of intercultural attitudes and behaviors. The test we used to assess students' changes in attitude and behavior towards other cultures was the Behavioral Questionnaire (BQ) developed by the OIR staff working with Dr. Ruth Beach, the OIR Co-Director responsible for evaluation, and Professor Jack Dovidio, the OIR evaluation consultant.[3] Briefly, the BQ is a 25-item questionnaire that yields normally distributed scores with a potential range of -12 to +63, where higher scores indicate more positive attitudes towards and more actual interaction with other cultural groups.

(2) The OIR Workshops. Components of the OIR workshops varied somewhat from semester to semester as we made the changes suggested by student participants, but there was always a simulated culture to which students had to relate in some way. We used commercially available cultural simulation, including BAFA BAFA, BARNGA, and ECOTONUS. In discussion following the simulation, the emphasis was on how to increase effective and enjoyable interaction with people from an unfamiliar culture. The workshop also usually contained information on culture shock and opportunities for students to talk about their own cultural background.

(3) Subject groups: We used three groups of subjects -- A, B, and C. Group A were students scheduled to study abroad the next semester but who were not invited to attend an OIR workshop. Group B were students scheduled to study abroad the next semester who were invited attend an OIR workshop. Group C were students who were scheduled to take a Tier II General Education Course dealing with a non-Western culture during the next semester.

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[3] A copy of the BQ is included with the full report of this study in the Appendix. A report of the development and scoring of the BQ is available from the OIR office.

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Group B was our "experimental group", of course, and Groups A and C were control groups used to rule out the effects of simply going over-seas (A) or studying another culture in a formal course (C).

(4) Experimental Procedure: Using lists provided by the Office of Off-Campus Study and the Registrar, we identified all students scheduled to study abroad and those scheduled to take a Tier II course during each of four semesters: Spring 1994, Fall 1994, Spring 1995, Fall 1995. We assigned approximately half of the students scheduled to study abroad to the A group and half to the B group, trying to keep all the members of a study group in the same research group and also trying to maintain a balance in study destinations between the A and B groups. For the A group we mailed copies of the BQ during the semester before they went overseas and again one year later after they had spent one semester back on campus. For the B group, we administered the BQ at the start of the OIR workshop, and mailed it to them again a year later after they had spent one semester back on campus. For the C group, we mailed the BQ to them at the beginning of the semester in which they were scheduled to take their Tier II course (or sometimes at the end of the preceding semester), and again one year later when they had finished their course and spent an additional semester on campus.

These procedures yielded a matrix of twelve groups: an A, B and C group of students for each of the four semesters of Spring 1994, Fall 1994, Spring 1995 and Fall 1995. We also had two administrations of the BQ for each of these twelve groups, before and a year after they studied abroad or took the Tier II course.

(5) Statistical procedures: BQ scores on the first administration were combined for the four semesters for the A group, for the B group, and for the C group. Scores on the second administration were similarly combined, although only three semesters were available because students who are currently overseas or taking a Tier II course will not be due for a second administration until late spring 1996, when the OIR will no longer exist. TABLE 1 presents the mean BQ values for each group on each administration. The data in Table 1 were analyzed using a 2x3 analysis of variance. The results of this analysis are displayed in TABLE 2.

TABLE 1 Mean BQ and N for A,B,C Groups,[1] First and Second Administration						
GROUP	BQ ADMINISTRATIONS					
	First		Second		Combined	
	X	N	X	N	X	N
A	23.75	60	27.18	23	24.70	83
B	24.64	48	24.40	42	24.53	90
C	19.62	54	19.50	24	19.58	78
Totals	22.64	162	23.80	89	23.05	251

[1] Between the first and second administration, Group A Students studied abroad but did not participate in an OIR pre-departure workshop; Group B students studied abroad and did participate in an OIR pre-departure workshop; Group C took a Tier II General Education course in a non-Western culture.

Table 2: Summary Table for a 2 (Administration) x 3 (Group) ANOVA on Mean Behavioral Questionnaire Scores

	Sum of Squares	DF	Mean Square	F	P
Main Effects:					
Administration	44.32	1	44.32	0.87	0.351
Group[1]	1326.44	2	663.22	13.07	< 0.001
2-way Interaction:					
Administration x Group	152.72	2	76.36	1.51	0.224
Residual	12428.73	245	50.73	NA	NA

[1] Between the first and second administration, Group A students studied abroad but did not participate in an OIR pre-departure workshop; Group B students studied abroad and did participate in an OIR pre-departure workshop; Group C took a Tier II General Education course in a non-Western culture.

The results of the Group X Administration Analysis of variance reported in TABLE 2 show no significant main effect for administration (P = .351), a highly significant main effect for Group (P < .001) and no significant interaction of Administration X Group (P = .224). Subsequent analysis of the significant group effect indicated that the mean BQ scores for Group C were significantly lower than both the mean score for Group A and the

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mean scores for Group B, but that means for Groups A and B did not differ significantly from each other.

Several comments can be made about the ANOVA results. First, if the OIR pre-departure workshops had led to increases in students' positive behaviors and attitudes towards multicultural activities and groups, there should have been a significant interaction effect. Group B, the workshop group, should have shown significantly larger BQ score increases from first to second administration than either Group A or Group C. Obviously, they did not do so, and we must reluctantly conclude that the OIR workshops did not impact students multicultural attitudes and behaviors, at least to the extent that these attributes were measured by our BQ.

Secondly, the failure to find any main effect for administration means that none of the groups showed any significant change in their multicultural behaviors and attitudes over the year between administrations, as measured by BQ score changes. Apparently neither a Tier II course in a non-Western culture nor a study abroad experience, with or without OIR workshop, produced any change in students behaviors and attitudes towards multicultural events, at least as these are measured by BQ scores.

Finally there is the presence of a highly significant group effect, with Group C showing significantly lower BQ scores than Groups A and B. The most parsimonious explanation for this surprising finding would appear to be that there is significant self-selection of students into study abroad programs, such that as a group they show more favorable attitudes and more extensive experience multiculturally than students who do not choose to study abroad.

In general, the findings from this longitudinal study support the conclusions that none of our interventions changed students' multicultural behaviors and attitudes, as measured on the BQ. There are significant differences between students on BQ scores but those differences are unchanged by OIR cross-cultural workshops, study abroad experiences or participation in a Tier II course in a non-Western culture.

The findings also support the conclusion that, on average, students who choose to study abroad have more favorable attitudes toward and behavioral interaction with other cultures than do students who do not choose to study abroad. This is an intriguing finding that invites speculation. Why should students who plan to take a Tier II course score lower on a self report questionnaire of multicultural attitudes and behavior than students who plan to study abroad? What differences between students might account for these differences in BQ scores? Do

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students who plan to study abroad do so because they have already enjoyed more overseas travel, and would therefore have scored higher on the BQ items that ask about continents visited? If our Tier II students do in fact have less positive attitudes and behavior towards other cultures than our study abroad students, should we perhaps have been targeting them for programs in multicultural acceptance rather than "preaching to the choir"?

(C) Longitudinal Study of seniors' perceptions of Colgates' interracial social climate: the Senior Questionnaire study.

To assess changes in students' perception of the interracial climate at Colgate, the OIR included four items from the "School Interracial Climate Scale" (SICS)[4] on the questionnaire given to graduating seniors in 1993, 1994 and 1995. The SICS was developed to test predictions from a modification of contact theory, which proposes, in its simplest form, that increasing interracial contact will decrease interracial prejudice and hostility, and in its later modified version, that the degree of such positive effects of increased interracial contact will depend on the presence of facilitative characteristics of the social climate within which contact occurs. Responses on the SICS could be useful in at least three ways. If OIR programs had an impact on the campus climate over the three years of OIR operation, measures of successive classes should show increases in positive responses on the SICS. Secondly, if the responses of Colgate seniors indicate that they perceive Colgate as having a non-facilitative interracial social climate, it might be necessary to change our strategy from one of increasing multicultural contact to one of improving the campus climate to support such interactions. Finally, by examining SICS responses for students of color and white students, differences in their perceptions of Colgates' interracial social climate, if they exist, might suggest aspects of the college to target for future change efforts. The four SICS items included on the Senior Questionnaire included one from each of the SICS's four factorially derived subscales of <u>interdependence</u>, <u>association</u>, <u>equal status</u>, and <u>supportive norms</u>. Analyses of the responses for the 1993 seniors were reported in the 1993-1994 OIR annual report. Analyses for that year and for the 1994 seniors are presented and discussed in this report. Data from the 1995 seniors will be analyzed and reported when they are received from the scoring service.

For each of the four questions, TABLE 1 shows the average rating given by 1993 and 1994 seniors who identified themselves as "Anglo/Caucasian" (N = 241,159), "African American" (N = 10,7)

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[4] Green, C., Adams, A. and Turner, C. (1988). Development and validation of the School Interracial Climate Scale. <u>American Journal of Community Psychology</u>. 16, pg. 241-259.

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or "Asian American" (N = 19,9). Differences in these mean values were tested for significance using a separate 2 x 3 (year x ethnic group) analysis of variance for each question; the results of these four ANOVAs are presented in TABLE 2. These results are described and discussed below.

Table 1: Standard Deviations and Mean Ratings (1) to Four Senior Questionnaire Items by Ethnic Group and Administration Year

Question Number (2)		ETHNIC GROUP: Anglo/Caucasian 1993 N = 241	Anglo/Caucasian 1994 N = 159	African-American 1993 N = 10	African-American 1994 N = 7	Asian American 1993 N = 19	Asian American 1994 N = 9
1	Mean	4.19	3.99	4.00	3.43	4.00	3.00
	S.D.	1.19	1.39	1.05	1.40	1.11	1.50
2	Mean	2.62	2.72	2.10	2.14	2.21	2.78
	S.D.	1.10	1.05	0.99	0.99	0.98	0.97
3	Mean	3.20	2.98	2.30	2.29	1.95	2.22
	S.D.	1.57	1.49	1.57	1.25	1.47	1.20
4	Mean	2.38	2.47	1.50	1.43	1.47	2.22
	S.D.	1.16	1.13	0.71	0.52	0.61	1.39

Table 2: Summary Table for 3 (Ethnic Group) x 2 (Year) ANOVA for Mean Ratings (1) Given to Four Senior Questionnaire Items (2)

	Question #1 F	Question #1 p	Question #2 F	Question #2 p	Question #3 F	Question #3 p	Question #4 F	Question #4 p
Main Effects:								
Ethnic Group	2.17	0.17	2.74	0.07	8.58	<0.01	10.23	<0.01
Year	7.05	0.04	1.55	0.22	1.50	0.22	1.32	0.25
2-way interaction:								
Group x Year	1.28	0.28	0.55	0.58	0.32	0.72	1.04	0.35

(1) Ratings were: (1) Strongly disagree; (2) Somewhat disagree; (3) No strong Opinion; (4) Somewhat agree; (5) Strongly agree

(2) Question #1: "White students and students of color are better off when they work together than when they stay away from each other."

Question #2: "Colgate faculty and administrators encourage white students and students of color to understand each other."

Question #3: "I often go through a whole day and never say more than a few words to a student of a different race."

Question #4: "All students at Colgate are treated equally."

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Question #1: "White students and students of color are better off when they work together than when they stay away from each other".

The analysis of variance for question 1 showed no significant main effects (year; group) or interaction effects (year x groups). There was, however, a disquieting trend: 1994 seniors in all three racial/ethnic groups had less agreement with this statement than 1993 seniors. Although at P=.04, this change from 1993 to 1994 does not quite reach the level required for statistical significance, it is suggestive of a shift from 1993 to 1994 towards less interdependence and more racial separation, the opposite of OIR objectives.

Question #2: "Colgate faculty and administrators encourage white students and students of color to understand each other".

As with question #1, the ANOVA showed no effect of year of testing, ethnic/racial group, or interaction of group with year. All ethnic/racial groups did show greater average agreement with this in 1994 than in 1993, a result consistent with increased OIR activity, but the increases were not statistically significant (P=.22). White students gave higher average rating of agreement with this statement than students of color; again the group difference failed to read statistical significance (P=.07).

Question #3: "I often go through a whole day and never say more than a few words to a student of a different race".

The ANOVA results in TABLE 2 show that the ethnic/racial groups differ significantly on this question (P<.01) and that these group differences persisted in both years. Inspection of the group means on TABLE 1 indicates that seniors of color disagreed with this statement, on average, more than white seniors. That is, for Colgate seniors of color, interracial interaction was a more frequent daily occurrence than it was for our white seniors in 1993 and 1994. Before dismissing this finding as a trivial consequence of the difference in size of the white and non-white senior groups, it may be useful to consider the central difference in the reality of the social contexts within which our white and non-white students move. For students of color, interracial interaction is difficult to avoid on Colgate's overwhelmingly white campus. For our white students, interracial contact on the Colgate campus is easy to avoid, all-white groups are easy to find, and interracial associations must often actively be sought out if they are to occur at all. Indeed, students of color may find relief in occasional retreats to homogeneous enclaves just as American students, of whatever color, find relief in occasional retreats from immersion in a foreign overseas culture into the comfortable support of all English speaking American groups.

Question #4: "All students at Colgate are treated equally".

As with question 3 there are significant group differences in response to this question ($P < .01$). Inspection of the group means on question 4 in TABLE 1 suggests that although all students appear to perceive Colgate as a place where students are not treated equally, this perception is, on average, stronger among students of color than among white students. These group differences in seniors' perception of equality at Colgate did not differ from 1993 to 1994.

On the basis of the 1993 and 1994 data, there would appear to be some important, if disturbing, conclusions. First, although there were increases from 1993 to 1994 in all students' average agreement with question 2, "Colgate faculty and administrators encourage white students and students of color to understand each other", these increases did not reach statistical significance ($P = .22$) and were therefore probably due to chance rather than to any increasing awareness of our OIR efforts. The only other change from 1993 to 1994 that was common to all ethnic/racial groups was on question 1, "White students and students of color are better off when they work together than when they stay away from each other", on this question agreement decreased from 1993 to 1994 although again, not quite at statistically significant levels ($P = .04$). Clearly the presence of the OIR did not result in more positive perceptions of Colgate's interracial social climate from the 1993 to the 1994 seniors, as measured on the four SICS items.

Secondly, the facilitative characteristics of Colgate's interracial social climate, as rated by seniors responses to SICS question, must be judged to be low. None of the average ratings given to questions 2, and 4 by white students and by students of color in 1993 and in 1994 exceed a rating of 3 "no strong opinion" and most have a rating of 2 "somewhat disagree". Question 2 asks about ~~suggestive~~ supportive norms; question 4 asks about equal status; if graduating seniors perceive Colgate as low in these characteristics, modified contact theory would suggest that simply increasing contact between racial groups will not necessarily reduce prejudice and hostility.

Finally, the two statistically significant findings from the analyses of variance indicate that there are real differences between white students and students of color in the degree of interracial contact they experience on a daily basis and in their agreement that all students are treated equally at Colgate. The last finding is particularly disturbing; although white students disagree somewhat that all students are treated equally at Colgate, students of color disagree strongly with this statement.

A major conclusion from these results is that the OIR efforts to increase multicultural contact, undertaken to fulfill its bridge building multicultural mission, although certainly well intentioned and diligently pursued, may have been largely ineffective because we do not have the facilitative social

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climate here within which interracial contact might result in a reduction of hostility and prejudice. It is possible that our seniors are wrong, and that we do have a facilitative climate; that we do treat all students equally and that we do encourage white students and students of color to understand each other. But our seniors do not think we do. Perhaps the next step in this effort should be to explore in more detail why our seniors hold these negative views, in order to develop strategies to correct either these perceptions or Colgate's interracial climate, or both.

We look forward to receiving the data from the class of 1995 to see if these trends continue.

(d) Summary of research findings.

Results from our three evaluation studies contained a few unexpected surprises and several disappointments. Multicultural programming reported in the weekly calendar, including programs that focused on religion but were not worship services, increased from 254 events in 1992-1993 to 296 events in 1994-1995, representing an increase from 24.5% to 25.4% of the total number of events at Colgate during the three years. In each year there were more multicultural events in the spring than in the preceding fall term, suggesting that new interns need time to become familiar with Colgate before they initiate programs. Frequency of multicultural programs varied from a low of 3 events for sexual minorities to a high of 122 for gender issues; programs for students of color ranged from 11 for Caribbean students to 71 for Asian American students.

Our Behavioral Questionnaire study results indicate that students who studied abroad had reported more positive attitudes and more frequent behavioral contact with other cultures than students who took a required Tier II course in a non-Western culture. Neither the study abroad experience, with or without an OIR pre-departure workshop, nor the Tier II course appeared to affect these group differences.

Our Senior Questionnaire study found that seniors in 1993 and 1994 rated the Colgate interracial social climate as low with respect to supportive norms and equality of treatment. Students of color reported significantly more interracial contact than white students and significantly more belief that Colgate students are treated unequally. There was no significant change from 1993 to 1994 in our seniors responses.

6. Summary and Conclusion

We conclude, reluctantly, that although our OIR efforts may have provided support and encouragement to individual students and to students organizations, they did little to alter the "hearts and minds" of students not already inclined to view intercultural interaction favorably. We attempted to increase contact between culturally diverse groups, but there is little

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evidence that we succeeded. However, even if we had been completely successful in promoting more intercultural interaction, the effort might not have reduced prejudice and hostility if it occurred in a campus climate that was perceived by students as lacking the facilitative characteristics necessary to support that contact. And there is disturbing evidence that although our students, represented by graduating seniors in 1991 and 1994, generally think interracial interaction is a good thing, they do not believe that Colgate faculty and administrators support interracial understanding and equality. Until we can find effective strategies to change these perceptions, it seems likely that the best intentioned efforts to promote interaction among culturally different students will be perceived by them as aberrant, out of phase with mainstream Colgate, or insincere.

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APPENDIX

- CRITICAL INCIDENTS WORKBOOK
- RESOURCE GUIDE and ADDENDUM
- COLGATE V
- Research paper #1
  MULTICULTURAL EVENTS AT COLGATE, 1992-1995
- Research paper #2
  CHANGES IN STUDENT SELF-REPORTED ATTITUDES AND BEHAVIORS TOWARDS INTERCULTURAL INTERACTIONS
- Research paper #3
  SENIOR QUESTIONNAIRE - RESPONSES TO FOUR OIR "LOCAL ITEMS"

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COLGATE UNIVERSITY
OFFICE OF
INTERCULTURAL RESOURCES

COLGATE V ©

UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

A course developed by **Acy L. Jackson**, Co-Director, Office of Intercultural Resources, Colgate University, with invaluable encouragement, support, and expertise from **Dr. Nancy V. Ries**, Assistant Professor of Sociology and Anthropology, Colgate University.

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ACKNOWLEDGMENTS

I am deeply indebted to my colleagues in the Office of Intercultural Resources who have provided consistently creative ideas for designing this course. Their stimulating and rigorous critiques of drafts of course outlines and cognitive maps have kept me focused, reflexive and responsive to the complexities of intercultural communication, sensitivity and effectiveness in a university setting. They are

Ruth I. Beach, Ph.D., Co-Director
Oindrila Sen, M.A., Intern
Trudy W. King, Secretary
Tania Corina Connaughton '97, Research Assistant
Julio Filipe Pires Afonso '95, Research Assistant
Hei-Chung Bobby Chan '95, Artistic/Design Consultant of the Cognitive Maps

I am also especially grateful to countless Colgate faculty, staff and students who have generously shared their ideas regarding culture and cultures and in the process have shaped the course of my continuing research in this field. Without the support of so many individuals who care deeply about the quality of human interaction, this endeavor would not have been undertaken.

Thank you one and all.

Acy L. Jackson
March 1995

Funding for the development of this course has been provided by the Fund for the Improvement of Postsecondary Education (FIPSE) of the U.S. Department of Education and Colgate University.

Mr. Jackson will teach portions of this course as a model class at the St. Lawrence University and The Association of American Colleges and University's National Conference on "Teaching Cultural Encounters as General Education," 2 - 4 March 1995 in New Orleans.

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INSTRUCTOR Acy L. Jackson, M.Ed., M.A.

DESCRIPTION This course is designed to promote understandings of culture and cultures by anchoring its theoretical and pedagogical frameworks in anthropology and its related disciplines of cultural studies and critical theory.

OBJECTIVE The overarching objective of the course is to center discourse on framing issues of human difference, diversity, and interaction in anthropology as a means of creating venues for intercultural intervention and change.

PREREQUISITE Although this course is open to all students, those who evince a desire to understand culture and cultures and are open to self-discovery as a part of the learning process, particularly as it relates to their culture, will likely benefit most from it. Students are encouraged to have a brief conference with the instructor before signing up for the course.

GOALS

1. To frame the issues of human difference, diversity, and interaction in terms that engage students in creating opportunities for deeper interaction with individuals of different cultures.

2. To challenge and confront students with the realities of their own culture as a means of understanding other cultures.

3. To study the impact of culture on perceptions of the world which individuals and groups come to hold.

4. To explore issues of cultural literacy not only by instructing students in the acquisition of cognitive, behavioral, and affective culture learning skills but also in achieving semantic dexterity in discourse on culture.

5. To instruct students in techniques for managing their emotional responses to interaction with individuals whose culture is different from their own.

6. To instruct students in uses of the tools of anthropologists and interculturalists in understanding human difference, diversity and interaction.

7. To utilize "learning-how-to learn", a process oriented pedagogy in understanding culture and cultures.

8. To structure opportunities for students to transcend ethnocentric impulses and explore creative venues for intercultural interactions.

9. To inoculate students against counter-productive responses to intercultural interaction as a means of enhancing intercultural effectiveness.

10. To prepare students to live, study and work effectively in intercultural environments.

COMPONENTS

The course is divided into five MODULES which are distributed over a fifteen week period with classes meeting on Tuesdays and Thursdays from 1:30-2:50 pm. The MODULES are described below:

MODULE I — Culture Learnings: Understandings of Culture and Cultures

The acquisition of cultural knowledge involves some understandings of the relationship between language and thought and the conceptual frameworks that give them meaning. The focus of this MODULE will be on framing the issues that need to be addressed in understanding culture and cultures.

"Toward the end of his recent study of the ideas used by tribal peoples, La Pensée Sauvage, the French anthropologist Lévi-Strauss remarks that scientific explanation does not consist, as we have been led to imagine, in the reduction of the complex to the simple. Rather, it consists, he says, in a substitution of a complexity more intelligible for one which is less. So far as the study of man is concerned, one may go even further, I think, and argue that explanation often consists of substituting complex pictures for simple ones while striving somehow to retain the persuasive clarity that went with the simple ones."

Clifford Geertz, The Interpretation of Cultures. (New York: Basic Books, 1973) p.33

[Correlation with GOALS - # 1,3,4,7,8,10]

MODULE II **Paths to the Present: Human Diversity Through Physical, Cultural and Symbolic Anthropology**

Anthropology offers crucial perspectives on issues of human diversity and affords a basis for cultural critique of those ideologies and institutions which often perpetuate unproductive conflict. MODULE II will draw insights from some fields of anthropology which will be used to guide students in understanding some of the sources and significances of human diversity.

As the philosopher Grace de Laguna said, in her 1941 presidential address to the Eastern Division of the American Philosophical Association, "Anthropology is the most liberating of all the sciences. Not only has it exposed the fallacies of racial and cultural superiority, but its devotion to the study of all peoples, regardless of where and when they lived, has cast more light on human nature than all the reflections of sages or the studies of laboratory scientists."

William A. Haviland, Anthropology. 7th ed. (New York: Harcourt Brace College Publishers, 1994) p.2

[Correlation with GOALS - #1,2,3,6,7,10)

MODULE III **Intercultural Conflicts and Misunderstandings**

"Intercultural sensitivity is not natural. It is not part of our primate past, nor has it characterized most of human history. Cross-cultural contact usually has been accompanied by bloodshed, oppression, or genocide. The continuation of this pattern in today's world of unimagined interdependence is not just immoral or unprofitable - it is self-destructive. Yet in seeking a different way, we inherit no model from history to guide us."

Milton J. Bennett. "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity" in R. Michael Paige, ed. Education for the Intercultural Experience. (Yarmouth, ME: Intercultural Press, Inc., 1993) p. 21

[Correlation with GOALS - #5,6,8,9]

MODULE IV **Intercultural Sensitivity, Communication and Effectiveness**

"Education and training in intercultural communication is an approach to changing our "natural" behavior. With the concepts and skills developed in this field, we ask learners to transcend traditional ethnocentrism and to explore new relationships across cultural boundaries. This attempt at change must be approached with the greatest possible care. We should understand why people behave as they normally do in the face of cultural differences, how they are likely to change in response to education, and what the ultimate goal is toward which our efforts are expended. In short, we should be operating with a clear model of how intercultural sensitivity is developed."

Milton J. Bennett. "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity" in R. Michael Paige, ed. Education for the Intercultural Experience. (Yarmouth, ME: Intercultural Press, Inc., 1993) p. 21

[Correlation with GOALS - #1,2,3,4,5,6,7,8,9,10]

MODULE V **Evaluation, Appraisal, Critique**

Students and faculty will work together to evaluate the processes of intercultural learning they have experienced and will not only suggest ways in which students might generate models for intercultural sensitivity, communication and effectiveness but also explore ways in which they can use what they have learned in other parts of their lives. Since intercultural education is a life-long learning process, its most salutary outcome is the training of leaders for a world of heightened intercultural interaction.

[Quizzes, Examinations, Recitations, Essays, Attendance and Participation]

Assignment of values to the segments of the evaluation process will be determined by students and faculty.

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INSTRUCTIONAL STRATEGIES

▼ Assignments including preparation of cognitive maps of selected fields of anthropology

■ Readings [cultural awareness] [acquisition of cultural knowledge]

△ Films [cognitive modeling]

□ Discussions

○ Lecturettes [one-half hour introductory presentations on fields of of anthropology by senior anthropology majors for Independent Study] [descriptive] [didactic]

- Exercises [inductive learning and dialectic processes]

✓ Culturally focused, ethnographically styled (informed) cognitive maps of selected microcultures at Colgate University [experiential learning through participant observation] [team assignments]

● Analysis of expressions (examples) of culture and cultures in media; e.g., radio, television, film, print and photographic journalism, advertising, etc.

• Analysis of (examples) of culture and cultures (including architecture) of artifacts including food, technology, costumes (in the quotidian mode), etc.

★ Analysis of expression of culture and cultures in language, music, stories (esp. oral histories), non-verbal cues, symbols, gestures, rituals, governance, etc.

▲ Culture Learning Experiences [experiential learning] [self-examination] [self-discovery]

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE 1 WEEK 1

CULTURE LEARNING: UNDERSTANDINGS OF CULTURE AND CULTURES

"INTRODUCTION"

29 AUGUST

▲ *Structured Culture Learning Experience I*

From William H. Weeks, Paul B. Pedersen, Richard W. Brislin. A Manual of Structured Experiences for Cross-Cultural Learning. (Washington, DC: The International Society for Intercultural Education, Training and Research, 1979).

 # 1 INTRODUCING YOURSELF TO ANOTHER CULTURE

 # 45 THE MOST MEMORABLE EXPERIENCE OF YOUR CHILDHOOD

 # 46 THE MULTICULTURAL PERSON

 # 55 WORLD PICTURE TEST

■ *Reading:* *Turner, T. "Anthropology and Multiculturalism - What is Anthropology That Multiculturalists Should Be Mindful of It?," CULTURAL ANTHROPOLOGY, 1993, V8, N4 (Nov.), pp. 411-429.*

▼ *Assignment:* *TAKE HOME ASSIGNMENT*

- *Complete:*

The Cross-Cultural Adaptability Inventory and The Myers Briggs Inventory.

Turn in at beginning of 31 August class.

31 AUGUST

▲ *Reflections:* *Structured Culture Learning Experiences and Anthropology and Multiculturalism from 29 August Class.*

□ *Discussion:* *Office of Intercultural Resources, Colgate University. "A Resource Guide." 1995.*

■ *Reading:* *C. P. Snow, Two Cultures. (Cambridge: Cambridge University Press, 1993).*

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE 1 *WEEK 2*

CULTURE LEARNING: UNDERSTANDINGS OF CULTURE AND CULTURES

"CULTURAL LEARNING"

5 SEPTEMBER

- *Readings:*

  "Cultural Learning" in Henry Ferguson. Manual for Multicultural Education. (Yarmouth, ME: Intercultural Press, Inc., 1987) pp. 11-33.

  Wax, M. L. "How Culture Misdirects Multiculturalism" ANTHROPOLOGY AND EDUCATION QUARTERLY, 1993, Vol. 24, N2 (Jun) pp. 99-115.

7 SEPTEMBER

- *Exercise*

  Assume that you are meeting with your faculty advisor and s/he asks you why you are taking this course and what you expect to learn from it. How would you describe the value and strategy of culture learning?

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE 1 WEEK 3

CULTURE LEARNING: UNDERSTANDINGS OF CULTURE AND CULTURES

"STRUCTURED CULTURE LEARNING EXPERIENCES"

12 SEPTEMBER

Films *"Color Schemes" (Shu Lea Chang, Video, 28 minutes)*
An upbeat, ironic look at America's multicultural society which challenges stereotypes and conceptions of racial assimiliation.
Editor, Women Make Movies

and

Discussion: *"Coffee Colored Children" (Christine Chang, 16mm/video, 46 minutes)*
A lyrical, unsettling film about the experience of children of mixed racial heritage.
Editor, Women Make Movies

14 SEPTEMBER

STRUCTURED CULTURE LEARNING EXPERIENCES II

 # 19 PROJECTING INTO A GROUP

 # 22 PERSONAL ROLE MODEL

 # 10 THE PARABLE

 # 18 THE FISH BOWL

 # 30 THE MOON SURVIVAL PROBLEM

 # 49 THE CULTURAL TREASURE HUNT

 # 54 TWO AUDIO VISUAL APPROACHES

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE 1 *WEEK 4*

CULTURE LEARNING: UNDERSTANDING OF CULTURE AND CULTURES

"CULTURE AND COGNITION"

19 AND 21 SEPTEMBER

- *Readings:*

  Naomi Quinn and Dorothy Holland, "Culture and Cognition" in Cultural Models in Language and Thought. ed. Dorothy Holland and Naomi Quinn. (Cambridge: Cambridge University Press, 1991), pp. 3 - 40.

  "Concepts We Live By" and "The Systematicity of Metaphorical Concepts" in George Lakoff and Mark Johnson. Metaphors We Live By. (Chicago: The University of Chicago Press, 1980) pp. 3-9.

- *Assignment:*

  1. *Prepare a list of vocabulary - in context - from these readings. It should include terminology you considered important in your understanding of the text.*

  2. *Identify ten key concepts from each reading which enhanced your understandings of culture and cultures.*

  3. *Identify a concept of American life that is metaphorically defined. Generate metaphors for that concept.*

These assignments are due at the end of class on 21 September.

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE 1 WEEK 5

CULTURE LEARNING: UNDERSTANDING OF CULTURE AND CULTURES

"THE ROLE CUSTOMS PLAY IN DIFFERENT CULTURES"

26 SEPTEMBER

■ *Readings:*

"The Role Customs Play in Different Cultures" in Stuart Hirschberg. One World, Many Cultures (New York: Macmillan Publishing Company, 1992) pp. 516-562.

- ROBERT LEVINE and ELLEN WOLF
"Social Time: The Heartbeat of Culture"
("... first broaden out perceptions about something seemingly as indisputable as 'clock time' by disclosing how different cultures rely on different assumptions as to what being early, on time, or late means in regulating the pace of life.")

- PICO IYER
"Perfect Strangers"
("... provides a fascinating glimpse into the cultural presuppositions the Japanese rely on in reshaping America's national pastime, baseball, to make it uniquely Japanese.")

- NAPOLEON A. CHAGNON
"Doing Fieldwork Among the Yanomamō"
("... we can experience the meaning of 'culture shock,' as Chagnon became aware of the vast difference in values and attitudes that separated him from the people on this Brazilian tribe among whom he lived for forty-one months.")

- RAYMONDE CARROLL
"Minor Accidents"
("... provides a penetrating analysis of the different cultural 'scripts' French and Americans bring to interpreting everyday accidents such as spilling red wine on a friend's light-colored carpet.")

▼ *Assignment:*

Select one reading and complete "Extended Viewpoints Through Writing."

Turn in report at the beginning of class.

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28 *SEPTEMBER*

■ *Readings:*

- *GRETEL EHRLICH*
  "To Line in Two Worlds"
  ("... we benefit from the opportunity she was granted in being privileged to observe the Kiowa Sun Dance, their most sacred religious ritual.")

- *PAUL FUSSELL*
  "Taking It All Off in the Balkans"
  ("... not only describes how he had to 'take it all off' during his visit to the nude beaches on the Adriatic coast but how he had to become aware of and revise his own cultural assumptions and value judgements about naturism.")

- *OCTAVIO PAZ*
  "The Day of the Dead"
  ("... explores the important role fiestas play in Mexican culture and their relationship to the Mexican national character.")

- *GINO DEL GUERCIO*
  "The Secrets of Haiti's Living Dead"
  ("... [discovers] that the practice of voodoo...is an integral and constructive force in Haitian society.")

- *BESSIE HEAD*
  "Looking for a Rain God"
  ("... relates a fact-based story that illustrates how one family in drought-plagued Botswana was driven beyond the limits of physical and psychological endurance and resorted to an outlawed tribal ritual of sacrificing their children in exchange for rain...")

▼ *Assignment:*

Select one reading and complete "Extended Viewpoints Through Writing."

Simulations: *The class and instructor will select two simulations from those described below and set a time and location for them to take place:*

ECOTONOS:

During the Ecotonos simulation, methods and processes of decision making and problem solving in monocultural and multicultural groups are analyzed, diagrammed, and compared. Participants enhance their understanding of the impact of culture on decision making and problem solving and develop their skills in participating effectively in a multicultural decision making process. [2.5-3 hours]

LIVING IN A GLOBAL AGE:

A highly motivating way to engage participants in the activities and issues of the global marketplace. Completion of the task requires strategizing and negotiating with the other countries. Used for team-building, communication between departments, and the development of stereotypes and other "we/they" issues. [2-2.5 hours]

CULTURAL PINWHEELS:

A personal style assessment and discussion tool to enhance the productivity of intercultural work teams. The pinwheels are created by participants and then used as the basis for mutual discovery and understanding, as well as for the formation of team norms for information sharing and decision making. [40-60 minutes]

ALBATROSS: Donna

Come be our guest in the land of Albatross as you participate in this classic simulation. This experience challenges your powers of observation and perceptual acuity as you enter a new and different culture. [2-2.5 hours]

KNOW ME:

A tool for trust - and relationship-building - between members of different cultures or groups. KNOW ME is an interactive board game in which participants exchange information and feelings about themselves, each other, and their community. It is based on the Disclosure/Feedback Model of Awareness known as Johari's Window. [2.5-3 hours]

Turn in report at the beginning of class.

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE II WEEK 6

PATHS TO THE PRESENT: HUMAN DIVERSITY THROUGH PHYSICAL, CULTURAL AND SYMBOLIC ANTHROPOLOGY

3 OCTOBER

■ Reading: "Anthropology: A Definition" Richard H. Crapo. Cultural Anthropology. Understanding Ourselves and Others. 3rd ed. (Guilford, CT: The Duskin Publishing Group, Inc., 1993) pp. 1 - 21.

☐ Discussion: -Contrast the four major subfields of anthropology: cultural anthropology, archaeology, anthropological linguistics and physical anthropology. What are the major differences in their methodologies and subject matters? How do they complement one another?

-Which is more difficult in your opinion: to study an exotic culture in which people speak a different language and have different values and customs than your own, or to study your own culture? Discuss the difficulties and advantages of both types of studies. Communication, availability of information, acceptance by informants, bias, and psychological factors are some of the major concepts that you should incorporate in your answer.

▲ Assignment/ ▼ Activity Describe an event at Colgate, using participant observation as your research method. Write your report assuming that your readers are not familiar with Colgate or college life in general. Be thorough, accurate, and systematic in your description. Make sure you describe the physical characteristics of the observed place and people as well as the event itself. Discuss the limitations of your data gathering.

5 OCTOBER

■ *Reading:* *"Culture." Richard H. Crapo. Cultural Anthropology. Understanding Ourselves and Others. 3rd ed. (Guilford, CT: The Duskin Publishing Group, Inc., 1993) pp. 23-53.*

☐ *Discussion:* *The United States, often called "the melting pot," consists of many microcultures whose ideologies, belief systems, values, and customs differ in varying degrees from the mainstream culture. Discuss some of the differences among some of these microcultures.*

▼ *Assignment:* *Collect articles from newspapers and other periodicals about special interest groups in the United States, such as animal rights activists, feminists, pro-choice and anti-abortion groups and environmentalists. List goals of several groups and their methods of promoting their ideologies and activities. Which do you think is most successful? Why?*

QUIZ (Take Home Essays) Choose Two - 3 and 5 OCTOBER Classes

1. *Compare and contrast the approaches of Alfred Reginald Radcliffe-Brown and Bronislaw Malinowski to the functional analysis of cultures.*
2. *Explain how anthropology may be classified both as one of the humanities and as one of the sciences.*
3. *Distinguish between ideal and real culture and illustrate how they may differ.*
4. ***Explain the difference between emic and etic analyses of culture and how each type of analysis is verified.***

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COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE II *WEEK 7*

PATHS TO THE PRESENT: HUMAN DIVERSITY THROUGH

PHYSICAL, CULTURAL AND SYMBOLIC ANTHROPOLOGY

10 OCTOBER

- ○ *Lecturette:* *"Introduction to Physical Anthropology"*
- ☐ *Discussion:* *Cognitive Map # 1*
- ■ *Reading:* "The Perspective of Physical Anthropology" in Mark L. Weiss and Alan E. Mann. Human Biology and Behavior. An Anthropological Perspective. 4th ed. (Boston: Little, Brown and Company, 1985) pp. 3 - 21.

12 OCTOBER

- ○ *Lecturette:* *"Issues in Cultural Anthropology"*
- ☐ *Discussion:* *Cognitive Map # 2*
- ■ *Reading:* "The Anthropological Point of View" from Abraham Rosman and Paula G. Rubel. The Tapestry of Culture. An Introduction to Cultural Anthropology. 4th ed. (New York: McGraw-Hill, 1992) pp. 1 - 17.

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE II *WEEK 8*

PATHS TO THE PRESENT: HUMAN DIVERSITY THROUGH

PHYSICAL, CULTURAL AND SYMBOLIC ANTHROPOLOGY

17 OCTOBER *MID - TERM RECESS*

19 OCTOBER

- *Lecturette:* *"Introduction to Interpretive/Symbolic Anthropology"*

- ☐ *Discussion:* *Cognitive Map # 3*

- ■ *Reading:* "Thick Description: Toward an Interpretive Theory of Culture"

and

"The Impact of the Concept of Culture on the Concept of Man"

in

Clifford Geertz. The Interpretation of Cultures (New York: Basic Books, 1973) pp. 3 - 55.

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE II WEEK 9

PATHS TO THE PRESENT: HUMAN DIVERSITY THROUGH PHYSICAL, CULTURAL AND SYMBOLIC ANTHROPOLOGY

24 OCTOBER *CULTURAL STUDIES : Anthropology as Cultural Critique*

○ *Lecturette:* *"An Introduction to Cultural Studies"*

☐ *Discussion:* *Cognitive Map # 4*

■ *Reading:* *"What is Cultural Studies"*

in

Ben Agger, Cultural Studies as Critical Theory (London: The Falmer Press, 1992) pp. 1 - 24.

▾ *Assignment:* *Prepare cognitive maps of fields of anthropology such as*

- *Linguistic anthropology*
- *Archaeology*
- *Cognitive anthropology*
- *Philosophical anthropology*
- *Critical theory*
- *Medical anthropology*
- *Feminist anthropology*
- *Psychological anthropology*
- *Urban anthropology*
- *Visual anthropology*
- *Political and Legal anthropology*
- *Nutritional anthropology*
- *Humanistic anthropology*

26 OCTOBER *Display and discussion of cognitive maps.*

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE III *WEEK 10*

INTERCULTURAL CONFLICTS AND MISUNDERSTANDINGS

31 OCTOBER

- Readings: "Human Diversity" in William A. Haviland. Anthropology. 7th ed. (New York: Harcourt Brace College Publishers, 1994) pp. 276-297.

  - Richard Borshay Lee. "Eating Christmas in the Kalihari."

  - James Clifford. "Identity in Mashpee."

  - Laura Bohannan. "Shakespeare in the Bush."

- Assignment: Record your reflections on two of the readings on audio cassette. What culture learning did you gain from these readings?

  The class will determine the most efficacious method for sharing the recordings.

2 NOVEMBER

Cultural Simulation Through Critical Incidents (short case studies). All incidents are from:

Richard W. Brislin, Kenneth Cushner, Craig Cherrie and Mahealani Young. Intercultural Interaction. A Practical Guide. (London: Sage Publications, Inc., 1986.)

Each critical incident is followed by alternative explanations, discussions of those explanations and essays that integrate points made in the incidents.

Students will be divided into trios to analyze the following incidents:

1 EATING OUT IN BRAZIL

4 BETTING ON THE BULL

8 FOREIGN BUREAURACY

10 FOREIGN POLICY DISCUSSION

15 PARTY PROBLEMS

19 THE WOMAN IN BLACK

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE IV *WEEK 11*

INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

7 NOVEMBER

■ Readings:

- "Multiculturalism and Multicultural Education" Jaime S. Wurzel in Jaime S. Wurzel, ed. Toward Multiculturalism. A Reader in Multicultural Education. (Yarmouth, ME: Intercultural Press, Inc., 1988) pp.1-13.

☐ Questions For Discussion

1. What are some assumptions that inform Wurzel's "Stages of the Multicultural Process?"

2. In Stage 4, Wurzel identifies some educational interventions which "can contribute to the amelioration of cultural conflict and the development of a multicultural prespective." What programs would you suggest as options for each intervention?

3. In Stage 5, Wurzel identifies Piaget's theory of disequilibrium in cognitive development as a "necessary condition for the assimilation of new knowledge. Are there other theories of cognitive development that are similar to Piaget's? Identify those that might be effective in describing the process of assimilation of new knowledge.

- "An interview with C.P. Ellis" by Studs Terkel in Jaime S. Wurzel, ed. Toward Multiculturalism. A Reader in Multicultural Education. (Yarmouth, ME: Intercultural Press, Inc., 1988) pp. 38-45.

☐Discussion

Discuss the cultural variations in socialization, value orientation, cognitive style, and verbal and nonverbal cultural patterns in Terkel's account of his interview with Ellis.

9 NOVEMBER

▲ Film:

"A Different Place. The Intercultural Classroom" by Jaime S. Wurzel and Nancy K. Fischman. Intercultural Resource Corporation. In this two part video presentation "We see how a well intentioned teacher struggles to convey information to a class divided by different assumptions about learning. We also observe how different patterns of communication reinforce mutual negative perceptions between teacher and learners and between students from different cultures."

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE IV *WEEK 12*

INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

14 NOVEMBER

■Reading: -Craig Storti. The Art of Crossing Cultures. (Yarmouth, ME: Intercultural Press, Inc., 1990).

▾ Write a five page report on your reaction to The Art of Crossing Cultures. Address the efficacy of Storti's model for intercultural sensitivity, communication and effectiveness.

16 NOVEMBER

■Readings: - "An Introduction to Intercultural Effectiveness Skills" by Carley H. Dodd in Carley H. Dodd and Frank F. Montalvo, eds. Intercultural Skills for Multicultural Societies. (Washington, DC: SIETAR The International Society for Intercultural Education, Training and Research, 1987) pp. 3-12

- "Intercultural Communication: A Unifying Concept for Intercultural Education" by Judith N. Martin in Gary Athen, ed. Learning Across Cultures (Washington, DC: NAFSA: Association of Intercultural Educators, 1994) pp. 9-29.

▾Assignment/Recapitulation

ORAL REPORTS

Based on what you have studied thus far, regarding culture and cultures, propose a model for easing intercultural conflicts and misunderstandings. Since this report will require considerable research, each student will be expected to maintain periodic consultative contact with the instructor at each stage of its development.

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE IV WEEK 13

INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

21 NOVEMBER

■Reading: "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity." Milton J. Bennett in Education for the Intercultural Experience. R. Michael Paige, ed. (Yarmouth, ME: Intercultural Press, Inc., 1993) pp. 21-46.

▼Assignment : Assume that you have been asked to write a quiz on this reading. In dyads (the same individual with whom you worked on the previous assignment), develop fifteen MULTIPLE CHOICE items for this quiz. Add an answer key to your items.

23 NOVEMBER **THANKSGIVING RECESS**

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE IV WEEK 14

INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

28 NOVEMBER

■Reading: "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity." pp. 46-71.

▼Assignment: Assume that you have been asked to write a quiz on this reading. In dyads, develop fifteen TRUE or FALSE items for this quiz. Add an answer key to your items.

☐Discussion: "Ethnorelativism and Microcultures at Colgate University."

30 NOVEMBER

▼Field Experiences:

1. Invite a group of friends to your apartment for a discussion of Milton J. Bennett's Developmental Model of Intercultural Sensitivity.

2. Invite yourself to one of the following campus groups and present Bennett's Developmental Model of Intercultural Sensitivity:

   /fraternity and/or sorority
   /residential unit
   /student government
   /student activities
   /athletic group
   /academic organization (e.g.: Younger Chemists, Environmentalists, Biology Club, Phi Beta Kappa, etc.)

3. Take a walk around campus and describe what you have seen that is indicative of microcultural interaction at Colgate.

4. Attend an event on campus where individuals of cultures different from your own are in attendance. Describe what you see, hear and feel as you interact with those in attendance.

COURSE SYLLABUS

COLGATE V: UNDERSTANDING CULTURE AND CULTURES THROUGH INTERCULTURAL SENSITIVITY, COMMUNICATION AND EFFECTIVENESS

MODULE V WEEK 15

EVALUATION, APPRAISAL AND CRITIQUE

5 DECEMBER

▾Assignment and Discussion:

Complete the Cross-Cultural Adaptability Inventory and the Myers Briggs Inventory.

- You have been invited to serve on a curriculum development committee. What recommendations would you make regarding a course on intercultural sensitivity, communication and effectiveness?
- What skills have you developed as a result of participation in this class?
- What skills would you like to develop as a result of being in this class?
- Describe some of the persistent concerns you have had during the class and the ways in which you have resolved or are attempting to resolve them?
- Which of the MODULES, including description and expression in the syllabus, did you find most effective in enhancing your understanding of human variousness? Which MODULE was least effective in this regard?
- Were there any elements of the course that elicited "ah-ha!" reactions from you? Were there any that elicited any other intense emotional reactions from you? Describe these reactions in detail.
- As you reflect on your reactions to the course content and other individuals in the class, what would you like to do regarding intercultural sensitivity, communication and effectiveness now, next week, next month, and/or next year or years to come?

Turn assignment in at end of class.

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7 DECEMBER Analysis of results of:

•The Cross-Cultural Adaptability Inventory

and

•The Myers Briggs Inventory

The Registrar will set the time and date of the Final Examination.

COLGATE V[c]

Tuesdays & Thursdays
11:30 - 2:50 pm

UNDERSTANDING CULTURE AND CULTURES,
THROUGH INTERCULTURAL SENSITIVITY,
COMMUNICATION AND EFFECTIVENESS.

MODULE I **Culture Learnings: Understandings of Culture and Cultures**

Week: 1)

2)

3)

4)

5)

MODULE II **Paths to the Present: Human Diversity Through Physical, Cultural and Symbolic Anthropology**

Week: 6)

7)

8)

9)

MODULE III **Intercultural Conflicts and Misunderstandings**

Week: 10)

11)

MODULE IV **Intercultural Sensitivity, Communication and Effectiveness**

Week: 12)

13)

14)

MODULE V **Evaluation, Appraisal, Critique**

Week: 15)

COLGATE UNIVERSITY
OFFICE OF
INTERCULTURAL RESOURCES

MULTICULTURAL EVENTS AT COLGATE, 1992-1995
A REPORT BY THE OFFICE OF INTERCULTURAL RESOURCES (OIR)[1]

RUTH BEACH, PhD Co-Director

As part of our effort to evaluate the impact of the OIR on the Colgate community, the OIR staff looked at trends in the amount and kind of multicultural programming on campus from fall 1992 through the spring of 1995, the period of the FIPSE grant. We expected to find increases in multicultural programming over this three year period, in part because of the financial support we provided to multicultural projects that were developed by Colgate students, faculty, and staff. If an increase in multicultural events can be demonstrated, we believe our efforts must be considered to have been a significant though not exclusive influence on the increase.

Classifications of events: All events listed in each issue of *Colgate this week* for six consecutive semesters were reviewed for multicultural content. An early decision was made to separate religious services from non-service religious events, that is, from events which focused on one of the worlds' religions but were not worship services. We reasoned that these non-service religious events could legitimately be considered to reflect cultural differences which had a religious dimension, and belonged with multicultural events in our final analysis.

Accordingly, all events listed in *Colgate This Week* for the six semesters, fall 1992 - spring 1995, were coded in two ways. First, the event was classified as being either a multicultural event, a religious event which was not a religious service, a religious service or none of these. Secondly, each event in the first two categories was classified as to the type of activity it was, whether a film, lecture, workshop, food sharing, arts event, or other. The definitions for these classifications were first developed by the 1994-1995 OIR intern, Ms. Oindrilla Sen and the OIR research assistant, Ms. Kimberly Matoka. The system was subsequently modified during fall 1995 by the OIR research assistant at that time, Ms. Jennifer Smith and a student assistant, Ms. Danielle Iles. Coders first discussed events from a randomly selected semester and then applied the coding system they developed to the remaining five semesters. For the interested reader, the coding definitions are included as an appendix to this report.

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[1]The OIR was jointly funded by Colgate and by a three year grant from FIPSE, The Fund for the Improvement of Post Secondary Education. Questions and comments on this report can be addressed to the author at Colgate University.

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Results and Discussion

Table 1

SEMESTER	MULTICULTURAL EVENTS AND RELIGIOUS SERVICES AS A PERCENTAGE OF TOTAL EVENTS								
	Total Number of Events Per Semester (T)	Multicultural Events (M)		Religious Non-Service Events (NR)		Religious Services (R)		M + NR + R	
		#	%	#	%	#	%	#	%
Fall 1992	525	89	17.0	24	4.6	119	22.7	232	44.2
Spring 1993	510	112	22.0	29	5.7	105	20.6	246	48.2
Fall 1993	534	74	13.9	54	10.1	147	27.5	275	51.5
Spring 1994	560	109	19.5	42	7.5	153	27.3	304	54.3
Fall 1994	556	77	13.8	30	5.4	137	24.6	244	43.9
Spring 1995	609	135	22.2	54	8.9	153	25.1	342	56.2
Total	3294	596	18.1	233	7.1	814	24.7	1643	49.9

Table 1A

Multicultural events and religious events and services by year									
	Total # of events	Multicultural events (M)		Religious Non-Service (NR)		Religious (R)		M+NR+R	
		#	%	#	%	#	%	#	%
1992-1993	1035	201	19.4	53	5.1	224	21.6	478	46.2
1993-1994	1094	183	16.7	96	8.8	300	27.4	579	52.9
1994-1995	1165	212	18.2	84	7.2	290	24.9	586	50.3
Total	3294	596	18.1	233	7.1	814	24.7	1643	49.9

TABLE 1 and TABLE 1A present the number and percentage of events classified as multicultural, religious service, or non-service religious events by semester (TABLE 1) and by year (TABLE 1A).

Several points can be made about the data in these tables. To begin, it seems clear that we have been scheduling more and more events at Colgate, from 1035 in 1992-1993 to 1165 in 1994-1995 (TABLE 1A). On average, about 25% of these events were religious services, 18% were multicultural events, 7% were religious events other than services, and 50% had no religious or multicultural focus.[2]

To the question of whether or not multicultural programming increased during the OIR years, the answer depends on whether one looks at the number of these events per semester, which increased from 89 to 135 (TABLE 1) or the annual percentage of total events, which decreased slightly from 19% to 18% (TABLE 1A). Although there were, in fact, slightly more multicultural activities at Colgate at the end of the OIR efforts than at the beginning,

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[2] These "remainder events" included athletic activities, departmental lectures, films, and artistic or musical presentations that had no explicit racial/ethnic/ or religious focus.

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the percentage did not increase because there was also more of everything else.

As mentioned, we also considered religious non-service events to represent cultural diversity programming. Over the six semesters, the number of these events per semester increased from 24 to 54 (TABLE 1) and the annual percentage they represented of total events increased from 5% to 7% (TABLE 1A). Combining events listed as multicultural with these non-service religious events, the combined total showed semester increases from 113 events in fall 1992 to 189 events in spring 1995; the annual combined percentages stayed constant at approximately 25%.

One unexpected finding, apparent in TABLE 1, is that for each year there were more multicultural events in the spring term than in the preceding fall. This pattern is quite striking on TABLE 1, with an increase from fall to spring of 23 events, 35 events and 58 events during 1992-1993, 1993-1994 and 1994-1995 respectively. One speculation about this pattern is that it could reflect a slow start due to our staffing patterns. During each of the last two years of OIR operation we hired an intern who arrived on campus in August, got to know the community during her first few weeks and months and began to promote programming late in the fall and spring. In retrospect, and considering the data in TABLE 1, our programming efforts might have benefitted from retaining the same intern over the life of the project.

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TABLE 2

SEMESTER	ETHNIC, CULTURAL, RELIGIOUS NON-SERVICE EVENTS GROUPINGS BY CONTENT											
	African-American	Caribbean	Latin-American	Asian-American	Native-American	Sexual Minorities	Gender Issues	Religious Non-Serv	Multi-Content	Sponsor only	Other	Total
Fall 1992	9	4	8	9	6	0	12	24	12	16	13	113
Spring 1993	13	0	3	15	0	0	27	29	17	8	29	141
Fall 1993	3	1	6	4	3	1	16	54	11	11	18	128
Spring 1994	10	2	5	17	1	2	27	42	8	14	23	151
Fall 1994	1	2	5	9	4	0	14	30	11	19	12	107
Spring 1995	16	2	11	17	5	0	26	54	13	16	29	189
Total	52	11	38	71	19	3	122	233	72	84	124	829

TABLE 2 provides more detail about the racial, ethnic, and cultural groups that were the focus of multicultural programs from fall 1992 through spring 1995. Most of the columnar headings are self-evident; among the others, "multi-content" means events that referred to two or more ethnic/religious/racial groups (e.g. "African American women"), "Sponsor only" refers to events sponsored by a multicultural organization that were not multicultural in content, (e.g. the movie "Big" sponsored by the Womens' Studies Center); and "others" refers to events that dealt with one

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or more non-American cultures that were not included in our multicultural categories (e.g. a French film).[3]

Omitting these last two categories of "sponsor only" and "other" as well as the religious non-service events, the numbers of total events for racial/cultural/ethnic groups, in descending order, are as follows:

Group	Total number of events, 9/92 - 6/95
Gender issues	122
Multi-content	72
Asian American	71
African American	52
Latin - American	38
Native American	19
Caribbean	11
Sexual Minorities	3

****

TABLE 3

SEMESTER	CATEGORY OF EVENTS						
	Films	Lectures	Workshops	Food	Arts	Other	Total
Fall 1992	20	32	13	12	13	23	113
Spring 1993	27	58	12	7	18	19	141
Fall 1993	22	34	14	45	2	11	128
Spring 1994	35	50	15	32	11	8	151
Fall 1994	21	32	10	28	7	9	107
Spring 1995	35	53	25	36	23	17	189
Total	160	259	89	160	74	87	829

As mentioned earlier, each multicultural and religious non-service event listed in *Colgate this week* was coded for the type of activity it represented, whether film, lecture, workshop, etc. TABLE 3 presents the results of this coding, for the combined multicultural and religious non-service categories. In descending order of frequency, the types of activities offered were lecture (259), films (160), food (160), workshops (89), other (87), and arts (74).

[3] A complete list of all definitions is attached as an appendix to this report.

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TABLE 4

SEMESTER	RELIGIOUS SERVICES BY DENOMINATION					
	Catholic	Jewish	Religious Society of Friends	University Church	Non-Denominational	Total
Fall 1992	62	24	11	12	10	119
Spring 1993	67	14	12	12	0	105
Fall 1993	79	30	14	12	12	147
Spring 1994	97	14	14	15	13	153
Fall 1994	85	12	12	13	15	137
Spring 1995	94	1	14	15	29	153
Total	484	95	77	79	79	814

TABLE 4 shows the religious denominations over the past 3 years for events coded as "religious services". The 484 Catholic services include the Catholic masses which are offered several times every week. The non-denominational events were largely Protestant.

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Conclusions: The results of this modest attempt to track the multicultural offerings at Colgate prompt several conclusions, some tentative and some robust. Among the strongest is the conclusion that we have an extremely busy campus with a semester average of 549 events during the past three years. Assuming 15 weeks in a semester, this means our students are offered 37 events a week or more than 5 events a day, all in addition to their courses, organizational meetings, and consultations with faculty and advisors.

A second strong conclusion is that the combined total of religious services and other religious events comprises a major part of the programming here, making up approximately 32% of all events listed in *Colgate This Week* during the past three years.

With respect to the question of whether or not multicultural programming increased during the life of the FIPSE grant, the answer is not entirely clear. As noted earlier, although the number of such events

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certainly did increase over the six semesters, from 89 to 135, the annual percentage that these numbers represent of the total events listed in *Colgate This Week* actually declined slightly, from 19% to 18% because of substantial increases in the number of total events. Religious non-service events showed similar patterns. Another way to state this would be that although we believe the OIR efforts contributed to an increase in number of programs that could be classed as dealing with diverse cultures, other dedicated people at Colgate were also working hard to produce proportional increases in programming in their areas of concern.

As noted earlier, data in TABLE 1 and TABLE 2 suggest that programs for some Colgate groups tend to show a "slow start" pattern, with characteristically fewer events in the fall than in the spring terms. The pattern is particularly striking in areas that hire program assistants or interns annually such as OIR, African and Latin American Studies, and the Center for Womens' Studies. It may be that new interns need time to become familiar with Colgate practices and policies before they feel secure in initiating programs. More uniform distribution of programs across semesters might be achieved if interns had longer orientation programs in the summer, or had multiyear contracts.

Turning to the data in TABLE 2, one obvious conclusion is that there is great variation across Colgates' ethnic/cultural/racial groups in the number of relevant programs that were presented over the past three years, from a low of 3 programs for sexual minorities to a high of 122 for gender issues. Although these numbers are probably minimal estimates, since they exclude both programs that focused on more than one group ("multi-content", with 72 programs) and non-multicultural programs sponsored by multicultural groups ("Sponsor Only", with 84 programs), they do raise a question about Colgates' programming priorities. That is, does the percentage of programs parallel the percentage of people in each group at Colgate? Would such parallelism be the best way to set program priorities? Are some groups under represented because of self censorship or political correctness? Are things moving in satisfactory ways, with programs emerging from the interests of students and faculty, and is this process superior to centralized scheduling?

Turning to the array of media represented in the programs (TABLE 3), it seems clear that the favorite type of program at Colgate is, not surprisingly, a lecture; 259 of the 829 events that were not religious services were lectures. A second conclusion is that Colgate programmers, often try to communicate or to attract audiences with films (160 offered) and food (also 160 events). The less frequent program types were workshops (89), mixed media (87) and artistic presentations (74); future programming staff might want to choose one of these less frequent varieties to capitalize on their relative novelty.

Finally, there is the tally of religious denominations represented in the 814 religious services listed in *Colgate This Week* during the past three years. The surprisingly large number of Catholic services, amounting to three-fifths of all services, results from including each of the three or four weekly Catholic masses. The two large categories of Protestant services, University Church and the Religious Society of Friends, held a combined total of 156 services, which is about 19% of the total number of religious services. Non-denominational services, most of

which were some form of Protestantism, accounted for another 10%, and Jewish services were 12% of all services.

One final comment should be made about the completeness of the listing in *Colgate This Week*. Without question, there are some omissions. Indeed, from a systematic reading of *Colgate This Week*, one would be justified in concluding that religion plays a very significant part in Colgate life, that fraternities and sororities may not exist, that among ethnic, cultural, and racial groups programming is strongest for gender issues, moderate for students of color, and almost non-existent for sexual minorities.

Obviously, some of these conclusions would be inaccurate. There are energetic programs that exist but are not reported in *Colgate This Week*, including fraternity/sorority events and events focused on sexual minorities. Sometimes the failure to report may be a simple oversight, as it appears to have been for SOMOS-UNO, an event known by OIR to have been sponsored weekly through each semester by the Latin American Student Organization but only reported regularly to *Colgate This Week* during Spring 1995. In other instances, the failure to report may reflect a fear of a negative public response, something which could explain the lack of *Colgate This Week* listing for such events as "Coming Out Week" or other programs sponsored by the Lesbian, Gay, Bisexual Alliance (LGBA). For the fraternities and sororities, we can only speculate.

Summary: This paper reports the results of a study of all events listed in *Colgate This Week* from the fall semester 1992 through the spring semester 1995. During that time there were 3294 events, including 814 religious services (25%), 596 multicultural events (18%), 233 religious events that were not religious services (7%), and 1651 events (50%) that had no religious or multicultural focus. There were substantial increases in the total number of events listed in *Colgate This Week* during the time studied, including increases in multicultural programs, religious services and religious events not classed as services; there were declines in only the "remainder category" of events which were events not classed as multicultural, religious services or religious events. For all 3 years, the number of multicultural programs was lower in the fall than in the spring, probably as a result of the need for new interns, staff and students to learn about their constituencies before initiating programs. Among the diverse multicultural groups, gender issues and multi-content programs were most frequent, programs for people of color were intermediate in number, and there were almost no programs listed that focused on sexual minorities. The most popular type of program was a lecture. The most frequent religious service was Catholic. Possible omissions in the data were mentioned.

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Appendix: Coding Definitions used to Classify Events

Event Categories

(a) Religious Services: These were Catholic, Jewish, Religious Society of Friends, University Church, and Non-Denominational. All services were counted each time that they were listed, including the Catholic Masses that were listed for four days during the week. Non-Denominational served to classify any service listed as Intervarsity Christian Fellowship, or ecumenical religious services.

(b) Religious Events Which Were Not Services: This category included any event with a religious focus that was not specified as a service, such as the Jewish bagel brunch, Bible study groups, or a lecture on comparative religion.

(c) Multicultural Events: Multicultural events were coded into one of the following categories:

African American included all events in which the focus was on the African, or African-American race or culture;

Caribbean included events in which the focus was on Caribbean race or culture;

Latin American included all events in which the focus was on the cultures and races of Central and South America, or the cultures and race of Latin-Americans in the United States;

Asian American included all events in which the focus was on the Asian or Asian-American race or culture;

Native American included all events in which the focus was on the Native American race or culture;

Sexual Minorities included all events in which the focus was lesbians, gays, or bisexuals;

Gender Issues included all events in which the focus was on gender, male or female. Body image and eating disorder programs were included in this category.

Multi-Content included all events in which the focus of the content was on more than one of the previously stated multicultural categories. For example, "Latin-American Women in Today's Society"

would be classified as a combined event.

Sponsor Only was used to classify events that while not necessarily "multicultural" in content were sponsored by a multicultural organization. For example, a dance sponsored by ALANO (African, Latino, Asian, Native American student association) or the movie "Big" sponsored by the Center for Women's Studies would be included in this category.

The "Other" category included all events that could not be categorized by the above definitions but dealt with one or more non-American cultures. This definition included events such as French or German films, or Balkan music. Also included in this category were events that were both religious and multicultural in content such as lectures on Jewish feminism.

Type of Activities

(a) Films: These were listed as such in *Colgate This Week*, and were designated in the highlighted segment of the listing. An event listed as a Film and Lecture was categorized as a lecture.

(b) Lecture: These were usually listed as such in *Colgate This Week*; exceptions were specifications noted in other categories such as 'Films'. Women's studies brown bag lunches were counted as lectures.

(c) Workshops: These were events that appeared to include interactive learning such as discussion groups or activities, and were not simply lectures. Somos Uno and Nia gathering were included in this category.

(d) Food: This code was used for any event in which the focus was on the food that was served. Brunches, dinners, banquet, and receptions were all included.

(e) Arts: These were events focused on something directly related to the arts such as music, dance, drama, sculpture, or showings. Masterworks of the day were counted, but Art/Art History Lectures and Workshops were most often counted as lectures and workshops. The Sojourners Gospel Choir was counted in this category.

(f) Other: This code was used for those events that could not be classified in the above categories, or which contained more than one type of event, such as open houses, or Holi, which combined food, music, and dance.

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CHANGES IN STUDENT SELF-REPORTED ATTITUDES AND BEHAVIORS TOWARDS INTERCULTURAL INTERACTIONS

A REPORT BY THE OFFICE OF INTERCULTURAL RESOURCES (OIR)[1]

Ruth Beach, Ph.D., Co-Director, OIR

The OIR mission grew out of the hypothesis that Colgate students would seek out more intercultural interaction on our campus after they had allowed themselves to be immersed in an overseas culture during their study abroad experience. It followed that pre-departure exercises which created more openness to cultural immersion should also increase students' positive attitudes and behaviors towards multicultural Colgate groups. To test these notions, we wanted to conduct a longitudinal study of changes in students' attitudes and behaviors regarding intercultural interactions following their participation in an OIR Workshop.

Simply stated, we wanted to find out if students who had attended OIR workshops before they went overseas were more likely than other students to report that they valued and participated in Colgate's Multicultural activities when they returned to campus.

This paper reports the design and results of the longitudinal study we conducted.

Study Components: We wanted to assess students' self-reported attitudes and behaviors towards cultures other than their own at two points in time, before and after they attended an OIR workshop, and to then compare any changes with appropriate control groups. To accomplish this, we needed (1) a test of intercultural attitudes and behaviors, (2) OIR workshops, (3) experimental and control groups of subjects, (4) an appropriate experimental procedure, and (5) appropriate statistical analyses. Each is described separately below.

(1) The test of intercultural attitudes and behaviors. The test we used to assess students' changes in attitude and behavior towards other cultures was the Behavioral Questionnaire (BQ) developed by the OIR staff working with Dr. Ruth Beach, the OIR Co-Director responsible for evaluation, and Professor Jack Dovidio, the OIR evaluation consultant. A copy of the BQ is included as Appendix A to this report. A lengthy report of the

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[1]The OIR was jointly funded by Colgate and by a three-year grant from FIPSE, the Fund for the Improvement of Post Secondary Education. Questions and comments on this report can be addressed to the author at Colgate University.

development and characterization of the BQ is either included as Appendix B to this report or is available from the OIR office. Briefly, the BQ is a 25-item questionnaire that yields normally distributed scores with a potential range of -12 to +63, where higher scores indicate more positive attitudes towards and more actual interaction with other cultural groups.

(2) The OIR Workshops. Components of the OIR workshops varied somewhat from semester to semester as we made the changes suggested by student participants, but there was always a simulated culture to which students had to relate in some way. We used commercially available cultural simulation, including BAFA BAFA, BARNGA, and ECOTONUS. In discussion following the simulation, the emphasis was on how to increase effective and enjoyable interaction with people from an unfamiliar culture. The workshop also usually contained information on culture shock and opportunities for students to talk about their own cultural background.

(3) Subject groups: We used three groups of subjects--A, B, and C. Group A were students scheduled to study abroad the next semester but who were not invited to attend an OIR workshop. Group B were students scheduled to study abroad the next semester who were invited and did attend an OIR workshop. Group C were students who were scheduled to take a Tier II General Education Course dealing with a non-Western culture during the next semester.

Group B was our "experimental group," of course, and Groups A and C were control groups used to rule out the effects of simply going overseas (A) or studying another culture in a formal course (C).

(4) Experimental Procedure: Using lists provided by the Office of Off-Campus Study and the Registrar, we identified all students scheduled to study abroad and those scheduled to take a Tier II course during each of four semesters: Spring 1994, Fall 1994, Spring 1995, Fall 1995. We assigned approximately half of the students scheduled to study abroad to the A group and half to the B group, trying to keep all the members of a study group in the same research group and also trying to maintain a balance in study destinations between the A and B groups. For the A group we mailed copies of the BQ during the semester before they went overseas and again one year later after they had spent one semester back on campus. For the B group, we administered the BQ at the start of the OIR workshop, and mailed it to them again a year later after they had spent one semester back on campus. For the C group, we mailed the BQ to them at the beginning of the semester in which they were scheduled to take their Tier II course (or sometimes at the end of the preceding semester), and

again one year later when they had finished their course and spent an additional semester on campus.

These procedures yielded a matrix of twelve groups: an A, B and C group of students for each of the four semesters of Spring 1994, Fall 1994, Spring 1995 and Fall 1995. We also had two administrations of the BQ for each of these twelve groups, before and a year after they studied abroad or took the Tier II course.

(5) Statistical procedures: BQ scores on the first administration were combined for the four semesters for the A group, for the B group, and for the C group. Scores on the second administration were similarly combined, although only three semesters were available because students who are currently overseas or taking a Tier II course will not be due for a second administration until late spring 1996, when the OIR will no longer exist. TABLE 1 presents the mean BQ values for each group on each administration. The data in Table 1 were analyzed using a 2x3 analysis of variance. The results of this analysis are displayed in TABLE 2.

TABLE 1
Mean BQ and N for A,B,C Groups,[1]

First and Second Administration

GROUP	BQ ADMINISTRATIONS					
	First		Second		Combined	
	$\overline{X}$	N	$\overline{X}$	N	$\overline{X}$	N
A	23.75	60	27.18	23	24.70	83
B	24.64	48	24.40	42	24.53	90
C	19.62	54	19.50	24	19.58	78
Totals	22.64	162	23.80	89	23.05	251

[1] Between the first and second administration, Group A Students studied abroad but did not participate in an OIR pre-departure workshop; Group B students studied abroad and did participate in an OIR pre-departure workshop; Group C took a Tier II General Education course in a non-Western culture.

Table 2: Summary Table for a 2 (Administration) x 3 (Group) ANOVA on Mean Behavioral Questionnaire Scores

	Sum of Squares	DF	Mean Square	F	P
Main Effects:					
Administration	44.32	1	44.32	0.87	0.351
Group[1]	1326.44	2	663.22	13.07	< 0.001
2-way Interaction: Administration x Group	152.72	2	76.36	1.51	0.224
Residual	12428.73	245	50.73	NA	NA

[1] Between the first and second administration, Group A students studied abroad but did not participate in an OIR pre-departure workshop; Group B students studied abroad and did participate in an OIR pre-departure workshop; Group C took a Tier II General Education course in a non-Western culture.

Results:

The results of the Group X Administration Analysis of variance reported in TABLE 2 show no significant main effect for administration ($P = .351$), a highly significant main effect for Group ($P < .001$) and no significant interaction of Administration X Group ($P = .224$). Subsequent analysis of the significant group effect indicated that the mean BQ scores for Group C was significantly lower than both the mean score for Group A and the mean score for Group B, but that means for Groups A and B did not differ significantly from each other.

Discussion: Several comments can be made about the ANOVA results. First, if the OIR pre-departure workshops had led to increases in students'positive behaviors and attitudes towards multicultural activities and groups, there should have been a significant interaction effect. Group B, the workshop group, should have shown significantly larger BQ score increases from first to second administration than either Group A or Group C. Obviously, they did not do so, and we must reluctantly conclude that the OIR workshops did not impact students multicultural

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attitudes and behaviors, at least to the extent that these attributes were measured by our BQ.

Secondly, the failure to find any main effect for administration means that none of the groups showed any significant change in their multicultural behaviors and attitudes over the year between administrations, as measured by BQ score changes. Apparently neither a Tier II course in a non-Western culture nor a study abroad experience, with or without OIR workshop, produced any change in students behaviors and attitudes towards multicultural events, at least as these are measured by BQ scores.

Finally there is the presence of a highly significant group effect, with Group C showing significantly lower BQ scores than Groups A and B. The most parsimonious explanation for this surprising finding would appear to be that there is significant self-selection of students into study abroad programs, such that as a group they show more favorable attitudes and more extensive experience multiculturally than students who do not choose to study abroad.

Conclusions: The findings from this longitudinal study support the conclusions that none of our interventions changed students' multicultural behaviors and attitudes, as measured on the BQ. There are significant differences between students on BQ scores but those differences are unchanged by OIR cross-cultural workshops, study abroad experiences or participation in a Tier II course in a non-Western culture.

The findings also support the conclusion that, on average, students who choose to study abroad have more favorable attitudes toward and behavioral interaction with other cultures than do students who do not choose to study abroad. This is an intriguing finding that invites speculation. Why should students who plan to take a Tier II course score lower on a self report questionnaire of multicultural attitudes and behavior than students who plan to study abroad? What differences between students might account for these differences in BQ scores? Do students who plan to study abroad do so because they have already enjoyed more overseas travel, and would therefore have scored higher on the BQ items that ask about continents visited? If our Tier II students do in fact have less positive attitudes and behavior towards other cultures than our study abroad students, should we perhaps have been targeting them for programs in multicultural acceptance rather than "preaching to the choir"? More analysis of the BQ responses might help answer these questions, especially analysis of the responses to the five qualitative items which were not discussed in this paper.

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APPENDIX A: Behavioral Questionnaire

OPINION SURVEY: CERTIFICATE OF INFORMED CONSENT

The attached Behavioral Questionnaire has been developed in the Office of Intercultural Resources at Colgate to help us in evaluating our activities. The questionnaire takes about 10 minutes to complete. Please answer the questions by filling in the appropriate oval in the computer answer sheet.

All responses will be treated confidentially. Names will be replaced by coded numbers, and when results are reported they will be reported as group data rather than as individual responses.

Thank you for your participation.

I voluntarily agree to participate in this project. I understand that I can withdraw from the project at any time and that I can decline to answer any questions without prejudice to me. I also understand that any information obtained from me during this course of my participation will remain confidential and will be used solely for research purposes.

_____
Name (please print)

_____
Signature

_____
Date

Major (if declared)_____

Male _____ Female _____

OFFICE OF INTERCULTURAL RESOURCES

101 East Hall

OFFICE OF INTERCULTURAL RESOURCES

Questionnaire I

1) Please indicate which ethnic group you identify with

   a) African American
   b) Asian
   c) Caucasian
   d) Latina/Latino
   e) Native American

2) How many courses have you had that deal with cultures other than your own?

   a) none
   b) 1-2
   c) 3-4
   d) 5-6
   e) 7 or more

3) How important are language courses in today's world?

   a) very important
   b) somewhat important
   c) neutral
   d) not very important
   e) unimportant

4) How many courses have you had in a language other than your native language?

   a) none
   b) 1-2
   c) 3-4
   d) 5-6
   e) 7 or more

5) Which statement most closely resembles your opinion?

   a) Considering the changing demographics of the American poulation, multicultural education is essential.
   b) Anything I need to know about another culture, I can learn from direct experience; coursework is not especially helpful.
   c) Studying non-Western cultures is a boring "politically correct" academic fad.
   d) Considering the fact that English is the new global language and that cultures are becoming homogenized, it's not really necessary to learn foreign languages or cultures.
   e) none of the above

6) In the past three months, approximately how many movies (t.v., video, theatre) have you seen that featured people from cultures different from your own?

a) none
b) 1-3
c) 4-6
d) 7-10
e) 11 or more

For items 7-15, please approximate how many times you have visited each of the following this semester (other than current residence)? Respond according to the following ranges:

a) never
b) 1-3
c) 4-6
d) 7-10
e) 11 or more

7) Asia House

8) Bolton House

9) Bunche House

10) Cultural Center

11) Ecology House

12) Harlem Renaissance Center

13) La Casa Pan-Latina Americana

14) La Maison Francaise

15) Saperstein Jewish Center

16) I probably would not attend an event sponsored by a Colgate group of people from cultures other than my own if:

a) I had no interest in the topic
b) I felt uncomfortable because I felt the group was different.
c) No one invited me to attend
d) none of my friends were going
e) I was not sure where the location was on campus.

17) The most important feature to me for attending multicultural events on campus is:

a) the food
b) the music and dance
c) information about the culture
d) the chance to meet people from different backgrounds
e) the academic requirement to attend

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18) How many multicultural events hae you attended on campus this semester?

a) none
b) 1-2
c) 3-4
d) 5-6
e) 7 or more

19) Compared to when I started Colgate, my attitides towards people of racial/ethnic/cultural backgrounds different from my own are now:

a) much more positive
b) slightly more positive
c) unchanged
d) slightly more negative
e) much more negative

20) In a typical week, with approximately how many people from cultural/ethnic/racial groups different from your own do you have conversations?

a) none
b) 1-3
c) 4-6
d) 7-10
e) 11 or more

21) How many of your ten closest friends are from ethnic/racial/ cultural backgrounds different from your own?

a) none
b) 1-2
c) 3-4
d) 5-7
e) 8-10

22) How interested are you in working in an international setting when you graduate?

a) very interested
b) somewhat interested
c) neutral
d) not very interested
e) not interested

23) Which volunteer activities interest you?

a) Oneida Nation Youth Program
b) Tutoring high school students in math.
c) Madison County Hunger Project
d) Big Brother/Big Sister program in Hamilton.
e) Ticket selling for the Earlville Opera House.

24) How many volunteer activities have you participated in this semester?

a) none
b) 1-2
c) 3-4
d) 5-6
e) 7 or more

Please list these activities on the back of the answer sheet.

For the following continents, please answer "a" if you have visited the area (including study abroad experiences) or "b" if you have never been to the area.

25) North America (other than the United States)

26) South America

27) Europe

28) Africa

29) Asia

30) Australia

31) Which living arrangement would you prefer if you were studying abroad?

a) Living with a host family.
b) Living with other Colgate students.
c) Living by yourself.
d) Living with students from another country.
e) Living with other Colgate students along with students from another country.

APPENDIX B: DEVELOPMENT OF THE BEHAVIORAL QUESTIONNAIRE
Ruth Beach, Ph.D., Co-Director of OIR, Colgate University

As reported in the OIR annual report for 1993-1994, we planned to assess changes in students' behaviors and stated attitudes towards other racial/cultural/ethnic groups. To accomplish this objective, we needed a test or questionnaire of such behaviors and attitudes, one that was relevant to the Colgate experience. During the first year of OIR operation, 1992-1993, we reviewed existing tests, discussed these with our evaluation consultant, Dr. Jack Dovidio and other members of the Colgate community, and decided that we would need to develop our own questionnaire, the Behavioral Questionnaire (BQ).

Development of the BQ

During 1992-1993 we developed a 31-item questionnaire that included items on students' behavior and attitudes regarding (a) courses in foreign languages and non-Western cultures, (b) their recent exposure to films, residential communities, and Colgate events that dealt with cultures other than their own, (c) friends and acquaintances from cultures other than their own, (d) career plans and volunteer activities in international fields, (e) travel experiences and degree of immersion preferred when studying abroad. Items for the BQ were discussed with students and faculty and tested on small groups of students. In late 1993 the BQ was given approval by the Colgate Human Subjects Committee for use with Colgate students. A copy of the BQ is attached to this report.

Characteristics of the BQ

The 31 items in the BQ include four distinct categories of items, or four subscales, as described below:

1. Demographic subscale item #1. This single item asks students to indicate the ethnic group with which they identify.

2. Single-score items: This subtest has ten items: numbers 2,3,4,6,18,19,20,21,22,24. Responses to these ten items were made on a five-point rating scale, where higher ratings indicated greater endorsement of cross-cultural activities and attitudes. The highest score on any item was 4.

3. Averaged and summed items: This subtest contained 15 items, numbers 7-15 and 25-30. On items 7-15 students were asked to indicate on a 5-point scale the number of times they had visited each of nine cultural/racial/ethnic centers on the Colgate campus. On questions 25-30, they were asked to indicate whether or not they had visited each of 6 continents.

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4. Qualitative items: This subtest had 5 items, #5,16,17,23, and 31, each of which asked students to choose one of five statements about their attitudes and behaviors. The statements were not intended to represent points on a dimensional continuum and were therefore not appropriate for ranking.

Scoring of the BQ

The general goal of the scoring procedures used was to produce a single BQ score which measured self-reported attitudes and behaviors regarding cultural/ethnic/racial groups other than one's own; it was hoped that the distribution of these scores would be normal and would permit the use of parametric analyses. To meet these objectives, the actual scoring procedures were complex, requiring slightly different methods for each subtest. For this study, the BQ scores used did not include either the demographic subtest, because its single item did not assess attitudes or behavior, or the qualitative items subtest, because these items did not permit parametric analyses. The remaining two subtests, the single score items and the averaged or summed items, contained 25 items on which the total score could range from a low of -12 to a high of 63.

Distribution of BQ Scores

As mentioned, it was hoped that the BQ scores would describe a normal distribution so that parametric statistics, e.g. analysis of variance, could be used. To check the nature of the distributions of scores, a frequency histogram was prepared for scores of 251 students, the total number for whom BQ scores were available. After discarding subtest 1 (the one demographic item) and subtest 4 (the five qualitative items), there were 25 remaining items with a possible range of scores from -12 to 63. The frequency histogram showed an actual range of 5.44 to 44.44, with a mean of 23.05, median of 22.89 and mode of 21.2. The degree of skew was negligible (skewness = .135) and the standard deviation is 7.48[1] Happily, the test scores appeared to be normally distributed and were therefore subjected to paramatric analyses.

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[1]The reader interested in more detail about the BQ score distribution and scoring procedures is invited to contact the research director, Dr. Ruth Beach.

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SCORING PROCEDURES: BEHAVIORAL QUESTIONNAIRE

Scoring rationale

#1: Demographic. Not a score.

#2,4,6,18,20,21,24: a,b,c,d,e, = 0,1,2,3,4, where higher score indicates greater multicultural activity.

#3,19,22: responses can range from negative, indicating active rejection of multiculturalism to positive, indicating active acceptance, with c) = neutral. So, set c = 0, b = +2, a = +4 and d = -2 and e = -4 [Note: 2 and 4 used rather than 1 and 2 in order that the item's possible score equals that of items 2,4,6,18,20,21,24; that is, all items have maximum of +4 and final BQ score incorporates 3 rejection possibilities, on items #3,19,22]

#7-15: Score value for each item computed by (1) finding midpoint of behavioral range on that item, where a = never = 0, b = 1-3 with midpoint = 2; c = 4-6 with midpoint = 5; d = 7-10, with midpoint = 8.5, and e = 11 or more, with score set at 11; (2) then computing the average midpoint value for the 9 items, #7-15, and (3) set this average as one score for combined items. Thus, total score possible for # 7-15 = 11 (Note: This is equivalent to allowing 9 items, 7-15, to be weighed as three items, so as not to overweight them).

#25-30: These 6 "yes"/"no" items were combined to produce the equivalent of 3 items, because, as with 7-15, the total score would be overweighted if all 6 items were separately included. To produce the equivalent of 3 items from the 6 (25-30), a "yes" response was scored as a "2" and a "no" response was scored as "0"; these values were summed across the 6 items, and the sum entered once into the final BQ score.

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Senior Questionnaire responses to four OIR "local items".
Ruth Beach, Ph.D., OIR Co-Director, Colgate University

To assess changes in students' perception of the interracial climate at Colgate, the OIR included four items from the "School Interracial Climate Scale" (SICS)[1] on the questionnaire given to graduating seniors in 1993, 1994 and 1995. The four items included one from each of the SICS's four factorially derived subscales of interdependence, association, equal status, and supportive norms. Analyses of the responses for the 1993 seniors were reported in the 1993-1994 OIR annual report. Analyses for that year and for the 1994 seniors are presented and discussed in this report. Data from the 1995 seniors will be analyzed and reported when they are received from the scoring service.

Results: For each of the four OIR questions, TABLE 1 shows the average rating given by 1993 and 1994 seniors who identified themselves as "Anglo/Caucasian" (N = 241,159), "African American" (N = 10,7) or "Asian American" (N = 19,9). Differences in these mean values were tested for significance using a separate 2 x 3 (year x ethnic group) analysis of variance for each question; the results of these four ANOVAs are presented in TABLE 2.

Table 1: Standard Deviations and Mean Ratings (1) to Four Senior Questionnaire Items by Ethnic Group and Administration Year

		ETHNIC GROUP					
		Anglo/Caucasian		African-American		Asian American	
Question Number (2)		1993 N = 241	1994 N = 159	1993 N = 10	1994 N = 7	1993 N = 19	1994 N = 9
1	Mean	4.19	3.99	4.00	3.43	4.00	3.00
	S.D.	1.19	1.39	1.05	1.40	1.11	1.50
2	Mean	2.62	2.72	2.10	2.14	2.21	2.78
	S.D.	1.10	1.05	0.99	0.99	0.98	0.97
3	Mean	3.20	2.98	2.30	2.29	1.95	2.22
	S.D.	1.57	1.49	1.57	1.25	1.47	1.20
4	Mean	2.38	2.47	1.50	1.43	1.47	2.22
	S.D.	1.16	1.13	0.71	0.52	0.61	1.39

(1) Ratings were: (1) Strongly disagree; (2) Somewhat disagree; (3) No strong Opinion; (4) Somewhat agree; (5) Strongly agree

(2) Question #1: "White students and students of color are better off when they work together than when they stay away from each other."

Question #2: "Colgate faculty and administrators encourage white students and students of color to understand each other."

Question #3: "I often go through a whole day and never say more than a few words to a student of a different race."

Question #4: "All students at Colgate are treated equally."

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[1] Green, C., Adams, A. and Turner, C. (1988). Development and validation of the School Interracial Climate Scale. American Journal of Community Psychology. 16, pg. 241-259.

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Table 2: Summary Table for 3 (Ethnic Group) x 2 (Year) ANOVA
for Mean Ratings (1) Given to Four Senior Questionnaire Items (2)

	Question #1			Question #2			Question #3			Question #4		
	F		p	F		p	F		p	F		p
Main Effects												
Ethnic Group	2.17		0.17	2.74		0.07	8.58		<0.01	10.23		<0.01
Year	7.05		0.04	1.55		0.22	1.50		0.22	1.32		0.25
2-way Interaction:												
Group x Year	1.28		0.28	0.55		0.58	0.32		0.72	1.04		0.35

(1) Ratings were: (1) Strongly disagree; (2) Somewhat disagree; (3) No strong Opinion; (4) Somewhat agree; (5) Strongly agree

(2) Question #1: "White students and students of color are better off when they work together than when they stay away from each other."

Question #2: "Colgate faculty and administrators encourage white students and students of color to understand each other."

Question #3: "I often go through a whole day and never say more than a few words to a student of a different race."

Question #4: "All students at Colgate are treated equally."

These results are described and discussed below.

Question #1: "White students and students of color are better off when they work together than when they stay away from each other".

The analysis of variance for question 1 showed no significant main effects (year; group) or interaction effects (year x groups). There was, however, a disquieting trend: 1994 seniors in all three racial/ethnic groups had less agreement with this statement than 1993 seniors. Although at P=.04, this change from 1993 to 1994 does not quite reach the level required for statistical significance, it is suggestive of a shift from 1993 to 1994 towards less interdependence and more racial separation, the opposite of OIR objectives.

Question #2: "Colgate faculty and administrators encourage white students and students of color to understand each other".

As with question #1, the ANOVA showed no effect of year of testing, ethnic/racial group, or interaction of group with year. All ethnic/racial groups did show greater average agreement with this in 1994 than in 1993, a result consistent with increased OIR activity, but the increases were not statistically significant (P=.22). White students gave higher average rating of agreement with this statement than students of color; again the group difference failed to read statistical significance (P=.07).

Question #3: "I often go through a whole day and never say more than a few words to a student of a different race".

The ANOVA results in TABLE 2 show that the ethnic/racial groups differ significantly on this question (P<.01) and that these group differences persisted in both years. Inspection of the group means on TABLE 1, indicates that seniors of color disagreed with this statement, on average, more than white seniors. That is, for Colgate seniors of color, interracial interaction was a more frequent daily occurrence that it was

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for our white seniors in 1993 and 1994. Before dismissing this finding as a trivial consequence of the difference in size of the white and non-white senior groups, it would be useful to consider the central difference in the reality of the social contexts within which our white and non-white students move. For students of color, interracial interaction is difficult to avoid on Colgate's overwhelmingly white campus. For our white students, interracial contact on the Colgate campus is easy to avoid, all-white groups are easy to find, and interracial associations must often actively be sought out if they are to occur at all. Indeed, students of color may find relief in occasional retreats to homogeneous enclaves just as American students, of whatever color, find relief in occasional retreats from immersion in a foreign overseas culture into the comfortable support of all English speaking American groups.

Question #4: "All students at Colgate are treated equally".

As with question 3 there are significant group differences in response to this question ($P < .01$). Inspection of the group means on question 4 in TABLE 1 suggests that although all students appear to perceive Colgate as a place where students are <u>not</u> treated equally, this perception is, on average, stronger among students of color than among white students. These group differences in seniors' perception of equality at Colgate did not differ from 1993 to 1994.

<u>Summary</u>: Significant differences were found between white Colgate seniors and seniors of color on two of the four OIR local interest questions on the 1993 and 1994 senior questionnaires (questions # 3 and 4). Compared with white students, students of color had significantly more interracial contact, and they perceived Colgate as more unequal in its treatment of students. There were no significant differences across racial/ethnic groups in responses to question 1 and 2, which assessed students perceptions of the value of racial interdependence and their perception of faculty and administrative support for interracial understanding.

Although not statistically significant, there was a suggestive trend that the class of 1994 saw less value in racial interdependence than did seniors in the class of 1993, (question 1). On the other three questions there were no significant differences between the class of 1993 and the class of 1994.

In general, the results of this study support the conclusion that the interracial social climate at Colgate did not change significantly from 1993 to 1994, as perceived by seniors each year. Significant differences were found between white and non-white seniors in both classes on questions 3 and 4, suggesting that racial differences exist at Colgate in the amount of contact students have with other racial groups and in their perceptions of equality.

We look forward to examining the senior questionnaire data for the class of 1995 to see if these trends continue.

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CRITICAL INCIDENTS

WORKBOOK

OFFICE OF
INTERCULTURAL
RESOURCES
COLGATE UNIVERSITY

ACKNOWLEDGEMENTS

The Office of Intercultural Resources (OIR)[1] would like to extend its appreciation to the many individuals who contributed to this workbook. The first twenty interviews were undertaken by Antonia Young, Project Consultant for OIR, during the Spring Semester of 1994. Shu-Hsien (Susie) Ho, the OIR intern, conducted additional interviews during summer of 1994. The staff of the OIR contributed to all sections of the workbook.

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CRITICAL INCIDENTS WORKBOOK

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INTRODUCTION

This workbook was compiled by the OIR staff over the course of two years, 1993-1995. Its purpose is to provide practice situations that help students to develop greater sensitivity and skill in interacting with people from cultures different from their own, whether on campus or on a study abroad adventure. The practice situations were drawn from interviews with Colgate students who helped us enormously by sharing with us episodes of intercultural misunderstandings, conflict, or creative solutions which they had experienced. Because these episodes illustrate a number of critical elements in our understanding of intercultural interaction, we have called this the Critical Incidents Workbook.

Our goals are to heighten sensitivity and awareness of cultural differences, and to increase problem solving skills where conflict and misunderstanding arise.

THE CULTURES OF COLGATE

If we define culture as a set of commonly held beliefs, customs, values , and institutional arrangements, then there are surely many different cultures at Colgate. As you, the student, move through your time here you will encounter other students, faculty, and staff who, like you, participate in many overlapping cultural systems in addition to the one they may share with you. There is the culture of the fraternity and sorority system, of the Colgate athletes, of the science students, the creative art students, the Peace Studies majors, the computer science people, ALANA students (African American, Latin American, Asian American and Native American) and many others. More obvious, perhaps, are the institutionalized centers for the study of cultures: Asia House, The Cultural Center, Harlem Renaissance Center, La Casa Pan-Latina, and, of course, the curricular contribution of the General Education Courses. Also, student interns come to Colgate from such countries as Poland, Italy, France, Nigeria and Germany. Through the American Collegiate Consortium, Colgate sponsors two Soviet students here every year, and there are approximately 120 other international students enrolled on campus from 37 countries.

This rich mix of cultures offers a wonderful opportunity to share your special perspectives and learn from others about their cultures. We hope that this workbook will help you to overcome whatever hesitation or uneasiness you might have about fully exploring these intercultural opportunities.

THE OFF-CAMPUS STUDY PROGRAM

Off-Campus Study is an area in which Colgate University has long been a leader. In 1935, the Washington, DC, Study Group was one of the first of its kind and received national recognition. The first international program was to London, in 1962. There have been Colgate study groups in Japan and France for nearly 25 years.

Colgate's unusual strength and diversity in the off-campus study program are rooted in the commitment of faculty members who develop and lead individual study groups. Faculty directors are responsible for the design of the programs, recruitment of students, pre-departure orientation and supervision of the group at the study site. Faculty directors are noted for their accessibility to students and their expertise in their given area.

Today, Colgate devotes substantial resources to support an extensive off-campus study program. In any one year there are approximately 400 students away on Colgate and Non-Colgate Study Groups, of those over 200 students participate in 19 Colgate Study Groups in a range of locations covering five continents. Some of these are specifically geared to learning and perfecting a language, supplemented with courses on the history and arts of the country. Other Study Groups have some specific topic as the central theme. Whatever approach is taken, all groups inevitably need to make intercultural adaptations. In the past, travelers have tended to try to take their culture with them, sometimes even trying to impose it on the visited countries. With growing awareness of the value of other cultures there is an increasing attempt to seek intercultural relationships rather than to observe as outsiders.

Again, we hope that working with the incidents reported in this workbook will help you to anticipate and avoid intercultural conflicts and misunderstandings as you meet and interact with new friends overseas.

ON BECOMING INTERCULTURAL

Many students go through a predictable sequence of reactions over the course of their semester or year abroad. Initially there is the excitement and euphoria of arriving in the host country, where even little things seem novel and charming: the outdoor cafes, the clean, fast subways, the gondolas gliding through the canals of Venice, the wonderful sausages of Germany. Then, gradually, problem situations develop. There is the uncertainty about practical matters: how do you buy a subway ticket? What do you do with it after you buy it? Is it appropriate for a young woman to go out alone in the evening? Is it better if two women go together? Will your host family be insulted if you do not eat dinner with them? Even as these practical problems are resolved, weariness develops from the cumulative burden of having to think and cope. Nothing seems easy, everything is a problem. The initial euphoria is gone, replaced by disappointments, fatigue, feelings of anti-climax and depression. At this stage of the process, some people react by withdrawing into an English speaking enclave, where they and their friends can relax and perhaps bond together in criticism of the host country. In effect, they create a safe little haven which they rarely leave.

It is obvious that this retreat from the host culture interferes with learning about it, and about yourself in reaction to it. From time to time everyone needs to relax with people like themselves, but you will get more from your cross-cultural experience if you use these periods to refresh yourself for the next encounter with the new culture rather than as a place to hide from it.

Helpful things to remember, if you find yourself going through this process:

- First, don't blame yourself ("I'm not as flexible as I thought I was," or "I just can't handle this") and don't blame the host culture. Recognize that your fatigue, loneliness, frustration and general irritability are all part of the natural sequence of cultural adaptation and that things will improve if you hang in there.
- Second, balance time with your Colgate friends with interaction with local people and events. You might join a sports team, become active in a local place of worship, join a student organization, volunteer for some service activity or invite a local student to dinner.

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- Third, most students benefit enormously from keeping a journal while away. Some courses require this, in which case it may take a specified form. Some students like to keep two journals - one personal, one more general. In any case your journal is likely to be a document which you will value for the rest of your life. It gives a framework for collecting mementoes, photos, theater/art programs which might be otherwise discarded.
- Fourth, remember, this time overseas is an adventure, not a test; take lots of pictures, talk to people, and most of all, open yourself to the experience.
- And last, lighten up! Does it really matter if you take the wrong bus? You will see a new part of the city. If your accent is wrong, it is unlikely that everyone will think less of you.

With the broadening contacts that you inevitably make, you are facilitating the building of bridges: it is very likely that one or more of the contacts you make will have a lasting effect on your life; equally, your contact abroad may remain an important influence on others. You will find that you will be much more critical of stereotyping, when you have found yourself the subject of stereotyping elsewhere.

Within a few weeks, the new culture becomes manageable if you have not retreated from it. You know how to use public transportation, restaurant menus are no longer a challenge, and you find you may be thinking in the new language. You may have adopted some new habits, like bowing when you speak, lingering over a glass of wine, or shooting darts in a pub. Gradually you emerge from culture shock into bi-culturalism, a state in which you are at home and content in two worlds.

We have yet to meet anyone who regretted participating in a Study Group, while most assert that it was their most meaningful Colgate experience, a semester which changed their lives.

NOTES ON RESOLVING CONFLICTS

The critical incidents in this workbook are real life episodes that actually happened to Colgate students like you. As you read them, some ideas about resolving conflicts may help you focus your analysis and your efforts at problem solving. Dr. Ruth I. Beach, a Colgate clinical psychologist who has served as OIR Co-Director for the past three years, suggests that if participants in a relationship want it to function smoothly, each one needs at least the following three skills: (1) Each person needs to know what he wants from the other and from the relationship (knowledge often best acquired through individual self-questioning); (2) Each person needs to be able to clearly communicate what she wants to the other person, and (3) all participants in the relationship need to be able to apply conflict resolution skills to the inevitable conflicts that arise when desires, priorities, values, and expectations differ.

People can have difficulties at any of these three points in their efforts to relate to each other, and the potential for problems increase when they are from different cultural backgrounds. When you can't count on similar relational expectations there are difficulties in deciding what one can or should ask of the other person. There are difficulties in expressing what you want, especially if you literally speak different languages. And even if you know what you want and have communicated it clearly, you may have very limited conflict resolution skills to rely on if the other person expresses totally different preferences.

What are conflict resolution skills? Perhaps the technique used most frequently throughout history is the application of power: the use of coercive force or the threat of depriving the other person of something he/she values. For example: "Do what I want or I'll hit you!", or "Do what I want or I won't pay for your new car." Power tactics often succeed in getting what you want, which is reinforcing, but also often results in a rupture in the relationship or in the less powerful person simply "going underground" and perhaps striking back with

sabotage or "malicious obedience."

You can also try to avoid the conflict by persuading the other person that he/she doesn't really want what he/she says he/she wants. Sometimes bright, socially skillful people use "psychobabble" to persuade the other person. For example, "It is truly neurotic to want to see that violent movie. I can't believe you'd like it" or "If you really loved me you wouldn't want to spend the summer in Europe." (This last example is, of course, also a case of persuasion through guilt induction.) As with power, persuading the other person out of his/her preference may succeed in your getting your way, but at the cost of creating anger and confusion in the other person, and putting stress on the relationship.

Better conflict resolution skills include the following:

- Take turns: "Let's try the bar you like tonight and tomorrow we'll explore the one I want to check out."
- Compromise: This often requires knowing each other's underlying priorities and finding a course of action that is mutually acceptable, even though it might not be either of the two original preferences. "OK - so what we really want is to spend some quality time together, so let's just go for a walk along the Seine instead of going to either bar."
- Weigh priorities: Consider how important each person's preference is to her/him, and choose together to act on the more important one. "Well, I can certainly forgo eating at that great Middle Eastern restaurant if you are that allergic to the food," or "Teasing that poor dog really offends my concern for animals, and if you're only doing it to amuse yourself, will you please stop."

How do these ideas about knowing what you want, communicating clearly, and using helpful conflict resolution skills apply in cross-cultural conflicts? Some helpful suggestions follow from the model . . .

- Try to understand what the culturally different person wants in

the situation and from you. Listen to her/him and watch the non-verbal signs. Don't assume that he/she wants what you do, or means what you would mean even if the words are similar.

- Be clear about your own intentions, preferences, and expectations, but use tact to find out if they offend a cultural standard. When in doubt, ask "Should I wear a scarf on my head in church?" "Will your family be worried or angry if we spend the weekend together?"
- Remember that conflict resolution does not mean that you must always adapt to the other person's culture. Sometimes you will, and sometimes the culturally different person will adapt to you. Try to develop mutually satisfying resolutions to conflicts such as taking turns and compromising. But sometimes, when you have well and truly blundered into a major cultural conflict, especially one that could be dangerous to you, there is no shame to be had in looking around for someone with greater cross-cultural experience who is able to mediate, or in withdrawing and learning from the experience.

In the critical incidents described in the next section, try to apply these concepts to your understanding of what the people in the incidents want, how they communicate, and what they do to resolve or avoid conflicts. Throughout, notice the impact of cultural differences in the creation and resolution of the conflict or misunderstanding.

THE CRITICAL INCIDENTS

Our incidents come from interviews with students who participated in one of fifteen study-abroad programs, or were international students for whom the Colgate experience provided the intercultural environment, or were American students whose home cultures were significantly different from Colgate's. An attempt was made to interview participants from as wide a range of experiences as possible. The major concern of each interview was to report on any critical incidents: how they happened, how they were resolved, how they were viewed upon later reflection and whether other resolutions might be considered in any future situation.

Each incident is followed by a set of discussion questions that relate to it. Try to think through your responses to these questions, either on your own, with friends, or in small discussion groups. Remember, there cannot be right or wrong answers; there are only degrees of effectiveness in relating happily and without conflict to people from other cultures.

Study Abroad Students

JUDY was one of the members of the racially mixed study group that went to Nigeria. One of the hardest adjustments for Judy was living as a part of a group with never any place to be alone. She shared a room with two other students. They constantly had visitors, mostly local students, whose habit was to visit one anothers' room at almost any time of day or night. If Judy went out alone, she would immediately be surrounded by curious, mostly friendly people. The group itself developed an unfortunate tension which was never properly confronted. Judy observed two opposite poles in relationships, both of which, unchecked, made for deterioration of group dynamics. On the one hand, several white students, especially women, seemed to behave in an over friendly manner towards the African-American students, who in turn interpreted the behavior as patronizing. On the other hand, a couple of African-American students felt that it was inappropriate that white students should even be on the Nigeria study group. Not wishing to push her company where she felt rejection from the African-American students, Judy went to eat with a few of the white students, when eating at restaurants during the travelling period of the study group. Quite frequently, Judy and the other white students were embarrassed by the attention of waiters who came first to them, when quite often the African-American students had been seated first in the restaurant. This deferential treatment was even given them over their Trinidadian professor and his wife. However, Judy felt that to make any objections would only be accentuating the waiters' actions, thus possibly causing greater friction.

Judy's Questions:

1. Try to apply the 3-part model to the "unfortunate tension" in the group between the white and African-American students. What do the people in the group want? Have they clearly expressed it? Are desires in conflict? If so, how could the conflict be resolved?

2. When the waiters served the white students first, what do you think their motives were? What did the white students want? What cultural differences are seen here? Could the students and the waiters have discussed what each wanted? Would clarifying their motives create a worse situation? Is conflict resolution possible here? Why? Why not? What skills could you try?

. . . . . .

BETTY, on a study tour in Egypt, kept mostly with her group even when the professor gave them free time. She explained that she did not speak Arabic and therefore felt safer not being alone. Once, however, when several of the students were visiting a market (the *suq*) she became very engrossed in purchasing a pair of sandals. Betty quite got into the spirit of bargaining - whereby a friendly vendor offers the potential buyer a cup of tea, which they would drink together while pursuing the bargain. Betty told her friends that she would catch them up, they need not wait for her. Later she wished she had not made such a casual arrangement when she realized that she did not know her way back to where they were staying. She left the market and suddenly it was evening, dark, and she was the only woman on the streets in an area where prostitutes were the only women who would be seen out alone. Not even knowing where she was going, Betty soon found that she was surrounded by about thirteen men as she hurried along. By miraculous chance, just as she was becoming very scared, she was right in front of the place where the group were staying.

Betty's Questions:

1. How would you react if this had happened to you in the United States or in Egypt?

2. To what extent do you think that Betty's being surrounded was culturally motivated? How different would it have been for an Egyptian women in the same situation?

3. What were the different expectations and desires in this situation. Were they culturally based?

4. Could Betty have communicated her feelings or fears to the men? Would it have made any difference in their actions? Why? Why not?

5. Could the culturally-based conflict between Betty and the men following her have been resolved? How?

. . . . . .

THERESA, a Korean who had been adopted by an American family at the age of 7 months, was on a month's study group in Mexico. The group was staying in a small town. While several of the group members decided to see an American movie, Theresa and a male member of the group sat on a park bench discussing issues of current interest. They gradually became surrounded by indigenous people arriving in groups, all dressed in fine local costumes. By chance the students had chosen to sit at the site of a local festival. This in itself apparently created no problem and the students were able to enjoy a local event although not being participants.

Later, meeting with the students who had gone to see the movie, Theresa heard of their negative experience. On leaving the movie theater, local youths who had also

been inside the cinema threw rocks at the American students and shouted abuse at them. Since the students did not speak the local language, they did not specifically understand - but the tone was sufficient to indicate that these were no compliments. The students had no way to discover how they had caused offense, nor did they attempt to retaliate to the attack. Upset, they hurried back to their meeting place. By the time they were able to discuss this incident with Theresa and her friend, the other students treated the incident as a joke, perhaps to avoid the discomfort they felt.

Questions for Theresa:

1. Why do you think Theresa and her male friend experienced no conflict with the indigenous people at the festival? What cultural perspectives probably influenced the Mexicans, Theresa, and her friend at the festival?

2. What cultural differences might explain why the American students who went to the cinema ran into such violent conflict with the local people? Why didn't Theresa and her friend, on their park bench, have a similar experience?

3. Can you think of any ways to resolve the conflict between the Mexicans and the cinema students?

4. What function does "treating the incident as a joke" serve? Do you think it helps resolve the conflict? Does it just relieve discomfort? Is it useful to relieve discomfort this way? Why? Why not?

. . . . . .

ARCHIE, on the London English Study Group, lived in an International House where he had one of several rooms let to people of many different nationalities. The landlord was Indian and employed a young Nepalese woman for housekeeping duties. Archie had many interesting discussions with this woman who had fled with her family from Tibet. She lived in the house with a Nepalese man. Archie never knew what relationship there was between them. Her sister lived a few blocks away.

Just outside the room of the Nepalese couple was a study area which Archie frequently used. Quite often Archie heard raised voices from within, and sometimes feared that the violence was more than verbal; he did not feel it appropriate to become involved in any way. One day the couple had two male visitors, and after some heated conversation the woman knocked on Archie's door and asked if she might watch a program on his television since she was unable to watch it in her own room. He was glad to oblige. A little later, the man with whom she shared the room knocked on Archie's door and was very angry to find the woman in Archie's room. He shouted at her, demanding that she return to their room. Once behind their closed door, the shouting and, clearly, by now, violence, alarmed Archie sufficiently that he decided to go to the landlord in order to try to calm the situation.

The landlord apologized to Archie for the disturbance and said he would try to prevent it from happening in the future. He did not understand Archie's concern for the woman herself. Later the men all left. Archie knocked on their door to see if he could help and found the woman sobbing on their bed and the room in chaos. He suggested calling her sister, but apparently that would have brought further disapproval. Eventually she calmed down and began to straighten the room; later the man returned. Archie was never happy about the chain of events, yet felt too far outside the various cultures to know what would have been a useful contribution.

Archie's Questions:

1. Did the problems here stem from cultural differences in expectations, unclear communication, or conflict resolution techniques? Why do you think so?

2. Specifically, what were the cultural differences between:
   - Archie and the Nepalese woman?
   - Archie and the Nepalese man?
   - The Nepalese woman and the Nepalese man?
   - Archie and the landlord?

3. Was there any underlying agreement on values that could have helped the people in this incident to reach a mutually acceptable course of action? How could you find out if such a common value structure existed?

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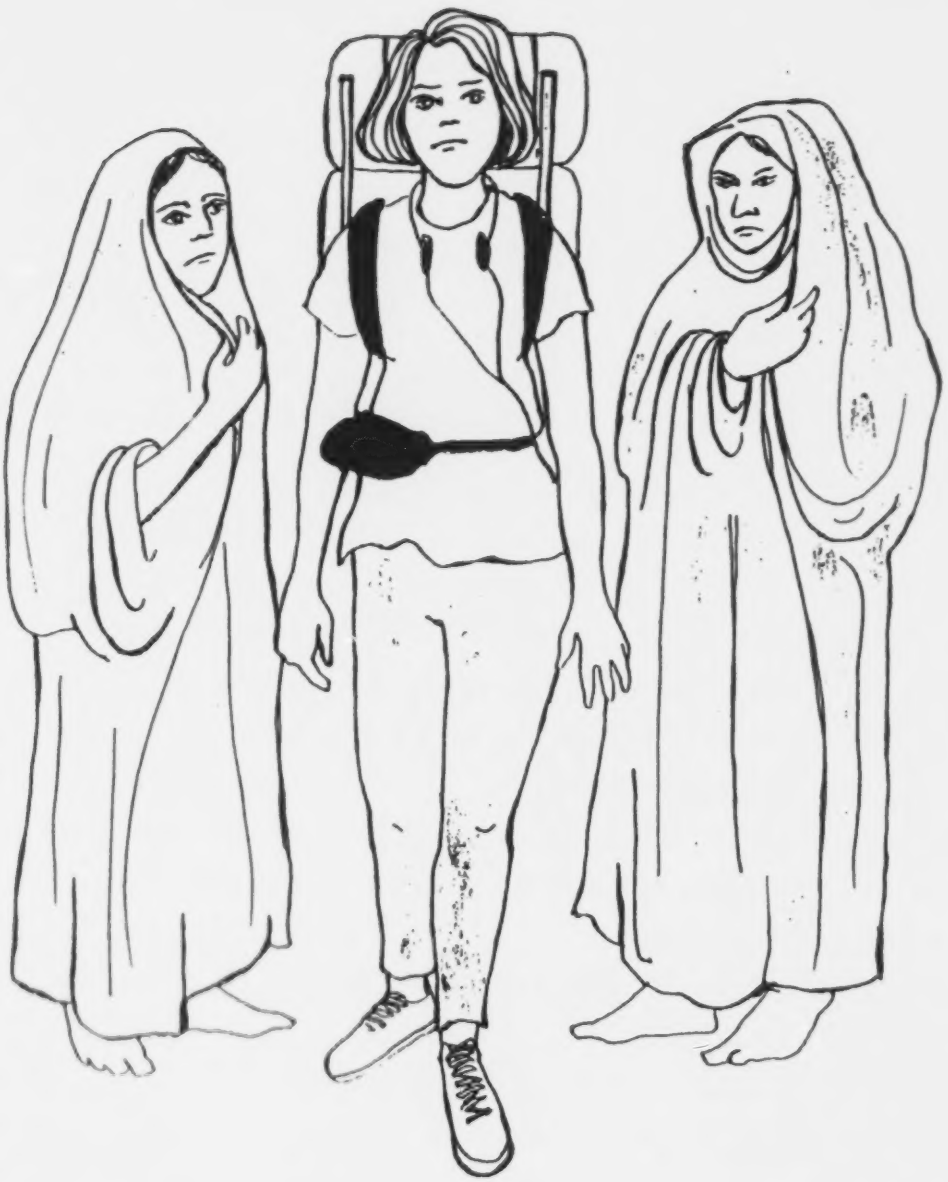
BARBARA, on the Venice Study Group, had been on an outing with two roommates. They were all taken out into the country for the evening by some young Italian men, and were returned by car to the city. They all walked back to the women's apartment together and said goodnight at the door. Barbara was the last to go into the house. As she opened the door, one of the Italian men grabbed her saying "I love you. I want to marry you" and attempted to stop her from returning to her apartment. Barbara managed to break free and join her friends. The incident, however, was sufficiently overwhelming to prevent her from going on such outings again; thenceforth, she felt very wary and distrustful of Italian men. She eventually learned to be quite firm with men in a culture where she found that "no" from an American woman is really considered to be a foreign and unacceptable term.



Barbara's Questions:

1. Barbara learned from her experience to be wary and distrustful of Italian men and to be quite firm in saying "no" to them. That is, she learned something about the cultural difference between her expectations and those of at least some Italian men, and she learned a way to communicate her preference ("No!"); did she learn any conflict resolution skills? What would such skills be?

2. Could the conflict have been avoided if Barbara had understood at the beginning the nature of the difference in expectations between herself and the Italian men? What could she have done differently?

. . . . . .

MICHAEL has a special interest in African countries, but is strongly aware of how hard it would ever be to become an accepted member in any of the black cultures. In his attempt to share, rather than visit as an observer, Michael prepared for his visits to rural areas by making contacts within the communities through friends/relatives outside. His contact in Durban, South Africa was through an American anthropologist who was among the first white women to marry a Zulu, three days after the change in the law forbidding such a marriage. Through the Zulu bridegroom, Michael became close friends with his young cousin, Edward, who lived in Durban. The two young men spent several weeks together while Michael worked on his project.

Michael's project was to study the social setting of *shabeens*, drinking establishments which were illegal because they were not reported to the government and thus paid no tax.

On one evening during the weeks that Michael was making this study, he was walking home with Edward when some young men came up behind him, and one of them pointed a gun at

him. Michael stayed calm, showed little reaction, and the young man passed on without further incident.

Questions for Michael:

1. What do you imagine were the motives, expectations, intentions of the young African with the gun? Did he hold a grudge against white men? Had he just acquired the gun and was trying out its effect on the first person he came across? Was he drunk and unaware of his actions? Had he seen Michael come out of a shabeen and acted in defense of the illegal drinking haunt?

2. Admittedly, it is difficult to understand expectations and desires that are communicated by pulling a gun on someone. But how could Michael and Edward have tried to clarify what they were about and what the man with the gun wanted?

3. Was conflict resolution possible? Is this a situation better to be abandoned rather than resolved? Why? Why not?

. . . . . .

Study Abroad Staff

This incident was contributed by OIR consultant, Antonia Young. It describes an episode she witnessed while co-leading Colgate's Northern Europe Study Group "The Experience of Peace and War in Europe." When one visits Birkenau on a beautiful hot summer's day the grass is a lush green with wild flowers growing amongst it. Rabbits may be seen here and there, and it is hard to believe what terrible crimes were committed on that same land. There is plenty of space between the ruined buildings which once housed thousands of live Jewish skeletons awaiting their death. It is an important part of Colgate's study group, "The Experience of Peace and War in Europe" to visit Birkenau. Having studied it through books, articles, and films, the visit is done at leisure, and everyone is able to choose whether this leisure should be solitary or accompanied. Others who were visiting may have had very personal connections with the place, such as imagining the exact spot where a parent was last alive.

We try to avoid arriving at the camp en masse. Some students prefer to walk quietly, singly, in pairs, in small groups. Each person needs a different amount of time to absorb some of the enormity of the land and its history. We were sadly surprised to meet up with a couple of our students wearing shorts, bright t-shirts, sunglasses, and looking as though they were prepared for a day on the beach. Realizing that it would be no help to anyone to comment at that moment, we said nothing, imagining that the appropriate attire of the rest of the group would shame them to dress more appropriately the next day. By the end of the day, discussion was of deeper concerns than dress, and our thoughts concerning this were never mentioned. Next day we realized our fault in saying nothing: about half the group was dressed in shorts and t-shirts!

Birkenau Questions:

1. What is "appropriate"? For whom is it appropriate? If casual wear is normal

for American students, who are we to suggest that they change? Who should we ask for guidance?

2. Shouldn't there be due respect shown for the millions of dead? But surely we do not want to see a sign at the entrance to the concentration camp "no shorts."

3. What do you consider the important cultural factors in preparing to visit sites whose existence might cause intense emotional feelings?

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Campus "Snapshots"

Now that you have thought about cross-cultural misunderstandings and conflicts in the preceding incidents, try to apply what you have learned to the next few incidents which are presented as short snapshots or vignettes. For each snapshot, consider these questions:

1. What does each person probably want?

2. How is she/he attempting to communicate what he/she wants?

3. Does the conflict arise from differences in underlying values, or from differences in the actions each person used to implement values that are basically similar, or from other sources?

4. What conflict resolution was tried if any? Can you think of other methods?

5. How do cultural differences influence what the participants want, how they communicate, and how to try to resolve or avoid conflicts?

. . . . . .

A Mexican, Nigerian, and American student were in the dining hall talking about international students living in the United States. In the course of the conversation, the international students complained about inequities in American politics. The American student then asked them why they were in the U. S. if they were so critical of it. The Mexican student responded by saying that they came for an education and that they were going to return home after graduation. The rest of the argument was that the U. S.

always intervenes in Latin America and by taking advantage of getting an education in the U.S. the international students would hope to change that.

. . . . . .

The class had been reading The Souls of Black Folk by W. E. B. Dubois. During the class discussion, a white male student commented that blacks saw black criminals as martyrs and mentioned Rodney King as an example. Several African American students were upset by this comment.

. . . . . .

During the first few weeks of the semester, a group of women living in an apartment often shared aspects of their lives with each other. Rumiao, a student of Chinese descent, was the only one who did not join them in this daily interaction. Her father had taught her, "Whatever belongs in the family stays in the family."

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Natasha, a Russian exchange student, arrived in the USA with very little preparation. She is surprised by the casual clothing of American students and by the openness and variety of student relationships. She finds it curious that students easily exchange and wear one anothers' clothes, yet never consider sharing textbooks, both opposite phenomena from those she is used to in Russia. She is cautious in trying to speak "politically correctly" and aghast at the waste that she sees everywhere.

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THINKING ABOUT RE-ENTRY

On return from your experience abroad you may find that you have a new role to play on campus in strengthening the interaction with others involved with multicultural programs on campus. This is something we would urge you to consider during your off-campus experience, so that you might be prepared to share your new experience, your new awareness. There are a number of ways that this may be achieved.

The next few pages of this workbook describe several curricular, co-curricular and residential programs that deal with intercultural matters, and might welcome contributions from re-entering students.

1. **General Education** (GNED). GNED Tier II courses challenge students' parochialism by their focus on societies outside the Western tradition. These courses help students understand the complexities underlying the emergence of global political, economic and social systems. There are further GNED courses dealing with issues of diversity, "Race and Experience," and "Interdisciplinary Perspectives on Women".

2. **Interdisciplinary Programs** related to issues of diversity on the national and international levels offer a variety of courses. The Africana and Latin American

Studies Program recently received New York State approval to offer majors in African, African American and Latin-American Studies; minors in these areas have been offered for 20 years. The strong Asian Studies Program currently has the largest number of concentrators of all the interdisciplinary programs, with courses examining issues in Asian countries as well as experiences of Asians in the US. The Native American Studies Program takes comparative and historical approaches to the study of the pre-Columbian, colonial and contemporary cultures of North, Central and South America. The peace Studies Program founded in 1970 was one of the first in the country (there are now around 200 nationwide). Its introductory course emphasizes global social movements in different cultures and transnational linkages. This and the Women's Studies Program have long histories of incorporating a study of cultural difference into the curricula.

3. **The Cultural Center**, established in 1969, provides programs to support students of color at Colgate. In 1988 the present Center was completed, featuring a large multi-purpose room, a seminar room, library, music room and offices. The Cultural Center plays a critical role in the development of co-curricular activities and programs, addressing issues of racial and cultural diversity. The student-run "Coalition for a Better World," sponsored and supported by the Cultural Center, organizes programs around monthly themes such as Peace and Environmental Issues, Global Awareness, American Education and Diversity, Gay and Lesbian Issues, Poverty and Health. The "Coalition" and Cultural Center have put on campus-wide Global Awareness Fairs and symposia on such topics as "Roles and Contributions of African, Latino, Asian and Native American People," featuring nationally known speakers.

4. **Residential Life**, also reflects Colgate's commitment to building a diverse community. Three University College Houses (Asian Interest House, La Casa Pan-Latina Americana and Harlem Renaissance Center) are organized around themes particularly relevant to issues of racial diversity. The Women's Interest House features programming the area of gender relations, Ralph Bunche House programming in world peace issues and Ecology House speaks for itself. In addition to these College Houses, residential life staff receive cross-cultural training and develop programs on diversity for all residential units.

5. **Off-Campus Study with another college.** For individual students with specific interests not covered by the above programs, it is possible to gain Colgate credit whilst participating in an off-campus group with another college/university.

6. **International Experience On Campus.** There are approximately 120 international students enrolled on campus from 37 different countries. A recently formed group of these students, the Colgate International Community, has been very acvtive and enthusiastic in welcoming both international and American students to their varied programs of multi-cultural events.

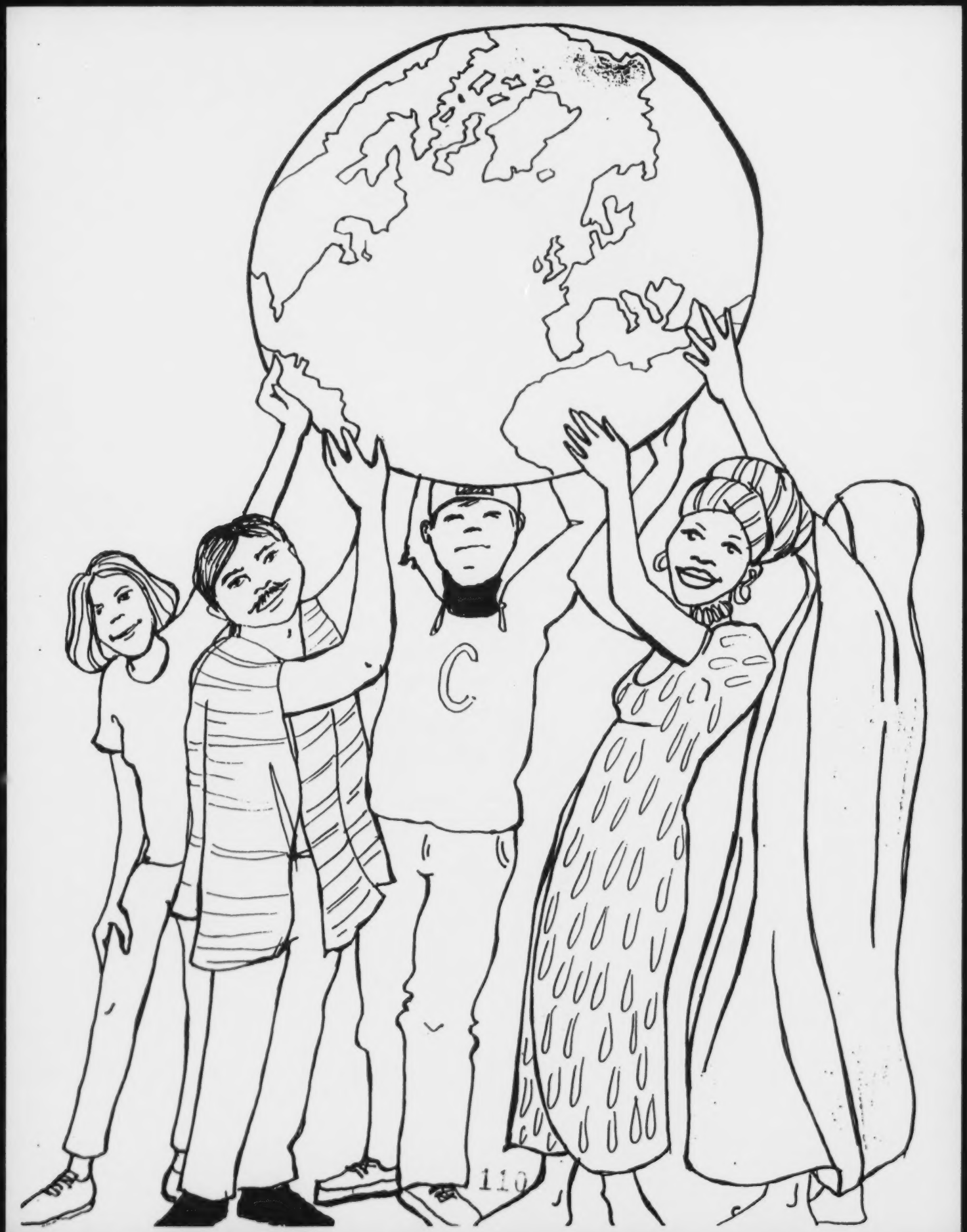
7. **Independent Study.** For those with even more pre-determined goals, it is possible, by arrangement, to work through a member of faculty on some particular Independent Study.

8. The wide range of **films.** Many departments and programs provide a whole series of films (often hard to obtain) focusing on a particular area or topic relating to all the issues covered in items numbered 1-4 above.

POSTSCRIPT

We hope that the workbook has been helpful in preparing you for the adventure of meeting new cultures in your travels abroad and in your experience on campus. We have tried to provide CONCEPTUAL material on becoming intercultural and on conflict resolution, DESCRIPTIVE material on the cultures of Colgate and the many opportunities for cross cultural study and living on this campus, and ILLUSTRATIVE material on the critical incidents that Colgate students have encountered as they venture into relationships with people from other cultures.

We wish you well in the adventures that await you.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NOTES

A RESOURCE GUIDE

Acknowledgment

The Staff of the Office of Intercultural Resources[1] expresses its appreciation to Tania Corina Connaughton '97 for her assistance in compiling this resource guide.

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[1]Funding for the acquisition of these resources and he production of this resource guide is provided by the Fund for the Improvement of Post-Secondary Education (FIPSE) of the U.S. Department of Education and Colgate University.

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II. SIMULATIONS.....p. 24

III. MEDIA.....p. 25-26

All videotapes are available at the Instructional Media Services Center, McGregory Hall, Colgate University.

IV. GLOSSARY.....p. 27-37

Definitions of terms are indexed by reference to publications included in this resource guide and Webster's Collegiate Dictionary. Tenth Edition.Springfield, MA: Merriam-Webster, Inc., 1993.

PUBLICATIONS

Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges. Dialogues for Diversity: Community and Ethnicity on Campus. Phoenix, AZ: The Oryx Press, 1994.

"These materials are...intended to help groups of individuals on campus toward focused discussions of the role of ethnic diversity in the daily life of colleges and universities."

Preface

Adler, Leonore Loeb, Ed. Women in Cross-Cultural Perspective. New York: Praeger, 1991.

"Together, the chapters in this book paint a vivid picture of traditional and evolving socialization of females and cultural perceptions of women's role... This book will add to our ability to understand, synthesize, and generate hypotheses about the future of the human adventure."

Foreword

Agger, Ben. Cultural Studies as Critical Theory. London, Washington, DC: Falmer Press, 1992.

"Agger provides a useful introduction and contextualization of cultural studies that should be of interest to people in many disciplines. I was particularly impressed with Agger's rooting the project of cultural studies in Western Marxism and feminism; this genealogy is often neglected and so I believe that he provides a more theoretically sophisticated model of cultural studies than is found in many of the emerging texts on the topic."

Professor Douglass Kellner, Department of Philosophy, University of Texas at Austin

Althen, Gary. American Ways: A Guide for Foreigners in the United States. Yarmouth, ME: Intercultural Press, Inc., 1988.

"In clear, easy-to-read language, with numerous examples, Althen describes the basic characteristics of American culture (values, style of communication, patterns of thinking, customary behaviors) and shows how they are reflected in the many aspects of American life which the foreigner encounters. He also offers concrete suggestions for responding most effectively to the Americans one meets, whether in the States, while traveling abroad, or in the reader's own country."

Editor

Aronson, Elliot, and Lindsey Gardner, Eds. Handbook of Social Psychology. Third Edition. Volume II. New York: Random House, 1985.

This is "a book that...represent[s] the major areas of social psychology at a level of difficulty appropriate for graduate students. In addition to serving the needs of graduate instruction, we anticipate that the volume will be useful in advanced undergraduate courses and as a reference book for professional psychologists...The many new chapters reflect the increased quantitative and methodological sophistication of social psychologists, the development of certain specialized areas of research, and the increased activity in a variety of applied areas...These include chapters on sex roles, environmental psychology, social deviance, prosocial and antisocial behavior, and applications of social psychology."

Editors

Aufderheider, Patricia, Ed. Beyond PC: Toward a Politics of Understanding. St. Paul, MN: Greywolf Press, 1992.

"Beyond PC showcases the PC debate at its sharpest, with passionate volleys across ideological and cultural lines. This anthology features voices that range from Dinesh D'Souza to Todd Gitlin, from Diane Ravitch to Molef Kete Asante, from Mortimer Adler to Martin Duberman, from George Will to Joan Scott. Organized into sections featuring point-of-view and personal experience, Beyond PC lets the reader decide how to respond to the title's challenge."

Editor

Austin, G. William, and Stephen Worchel, Eds. Psychology of Intergroup Relations. Chicago: Nelson-Hall Publishers, 1986.

"One of the major purposes of this volume is to bring together the diverse research and theory on intergroup relations and present an up-to-date outline of the area...To this end, new chapters have been included on legal issues, sex stereotypes, and international relations. The influence of social cognition is also the topic of two new chapters."

Preface

Bart, Pauline B., and Eileen Geil Moran, Eds. Violence Against Women: The Bloody Footprints. Newbury Park,CA: Sage Publications, 1993.

"As the editors and contributors to this startling volume point out, violence against women permeates our society at every level and in every setting...Some of the best-known writers on women's issues today--MacKinnon, Dworkin, Collins, Bart, Kurz, and Fine--explore this culture of violence and oppression, examining its ideological underpinnings and its structural supports in the social, political, and legal systems that protect the violent by blaming the victim. They suggest ways in which women can understand, confront, and change this `girdle of violence'."

Editor

Bochner, Stephen, and Adrian Furnham. Culture Shock: Psychological Reactions to Unfamiliar Environments. London/New York: Routledge, 1990.

"Culture Shock is the first comprehensive study of the psychological consequences of exposure to unfamiliar environments. Drawing on the theoretical and research literature in a wide range of disciplines, including psychiatry, psychology, sociology and anthropology, Adrian Furnham and Stephen Bochner explore the adjustment of various groups of travellers: migrants, political refugees, foreign students, business travellers and tourists."

Editor

Brewer, B. Marilyn, and Norman Miller, Eds. Groups in Contact: The Psychology of Desegregation. Orlando: Academic Press, 1984.

"An edited volume of original contributions, this book assesses the social and psychological consequences of desegregation in a diversity of cultural and institutional settings.

This volume is a comprehensive review of the "contact hypothesis", the idea that prejudice and hostility between members of segregated groups can be reduced by increasing the frequency and intensity of intergroup contact. Each chapter assesses the validity of this hypothesis within a particular contact situation. Its implications for desegregation research and policy are reviewed and appraised, and cross-cultural, transhistorical perspectives on issues of desegregation are discussed."

Editor

Bristlin, Richard W., and Kenneth Cushner, Craig Chenie, Mahealoni Yong. Intercultural Interactions: A Practical Guide. Vol. 9. Newbury Park,CA: Sage Publications, 1986.

"The purpose of the educational material in this book is to assist people when they must adjust to life in another country, or to assist them when they are to interact extensively with people from other cultural backgrounds. The materials are designed to be helpful 1) no matter the country to which people are moving and 2) no matter their role in the other country. If used before extensive interaction with culturally different people in their own country, the assumption is that the materials will be useful 3) no matter the cultural group to which others belong."

Introduction

Bristlin, Richard, and Tomoko Yoshida, Eds. Improving Intercultural Interactions. Thousand Oaks, CA: Sage Publications Inc., 1994.

"This is an excellent practical guide to intercultural sensitivity...Each chapter provides opportunities for self assessment, cases, critical incidents...and field exercises...It increases awareness of culture and cultural difference, suggests ways to feel appropriately for interaction with members of other cultures."

Harry C. Triandis, University of Illinois

Chinn, Leiton. International Student Re-entry: A Select Annotated Bibliography. Washington, DC: NAFSA, 1992.

"This volume provides information of various works including: `International Students, Country or Area Specific Workshops, Programs, Models, and Instructional Materials, and Research and Theory'."

Editor

Condon, John C. With Respect to the Japanese. Yarmouth, ME: Intercultural Press, Inc., 1984.

"...Condon discusses the salient features of Japanese values and behaviors as they affect communication, social and business relations, and management styles. He contrasts that with the values and characteristics of Americans and makes concrete recommendations on how to deal with the Japanese during face-to-face encounters. He addresses himself to the thousands of Americans who really want to understand the dynamics of relationships between Japanese and Americans but who also want to be as effective as possible in achieving whatever goals they have for their business and personal encounters with the Japanese."

Editor

Cross, William E. Jr. Shades of Black: Diversity In African American Identity. Philadelphia: Temple University Press, 1991.

"In this book, Mr. Cross presents the results of his close rereading of the original data from the literature on black identity from 1939 to 1967. Almost without exception, he says, the scholars involved committed two significant errors: They drew conclusions about adult identity from the results of research among pre-school aged children. In addition, they used measures that assessed social attitudes--views about racial identity--but interpreted their findings as if they had also measured elements of personality, such as self-esteem and self-hatred."

The Chronicle of Higher Education

Cucchiari, Moran and Ries. Professors. SOAN 102 A B and C: "Introduction to Anthropology", Reading Packet. Hamilton, NY: Colgate University, Spring 1994.

The packet contains nine different readings. These are extracts obtained from different sources. Among the topics addressed are Theories of Human Origins and Cultural Evolution, Human Biological Variation and the Concept of Race, and Return of the Hopeful Monster.

Davey, William G, Ed. Intercultural Theory and Practice: A Case Method Approach. Washington, DC: The Society for Intercultural Education, Training and Research, 1981.

"Recently the issue of the relationship of intercultural theory to practice has received significant attention within this field. To this end this volume presents a series of cases designed to emphasize both the theoretical and pragmatic aspects of intercultural communication.

This volume begins with an essay designed to acquaint the reader with the case method and cultural analysis of cases. The volume continues with a series of cases with theoretical and practical analysis of each. Cases are divided into five segments: public policy cases, human relations cases, and education cases."

Preface

Dodd, Carley H., and Frank F. Montalvo, Eds. Intercultural Skills for Multicultural Societies. Washington, DC: SIETAR International, 1987.

"We believed that a volume was needed that distilled the insights of researchers, consultants and practitioners in terms of what it takes to have productive intercultural relationships and functional intercultural systems...The contributors assembled for this work...offer practical observations from their wide intercultural experiences and attempt to summarize key variables, major solutions and significant problems. Each from a unique perspective, the authors in this book describe their framework and each address the fundamental question of intercultural competence."

Editors

Dovidio, John F., and Samuel L. Gaertner, Eds. Prejudice, Discrimination, and Racism. San Diego: Academic Press, Inc., 1986.

"This book is about the nature of prejudice, discrimination, and racism among white Americans. While there is substantial evidence that blatant forms of racial bigotry are declining, subtle but insidious types are still pervasive...In particular, Prejudice, Discrimination, and Racism reviews motivational, cognitive, social, and cultural factors involved in racism."

Editor

Finkelstein, Barbara, Anne E. Imamura, and Joseph J. Tobin, Eds. Transcending Stereotypes: Discovering Japanese Culture and Education. Yarmouth, ME: Intercultural Press, Inc., 1991.

"A great deal has been written about the Japanese educational system, giving rise to disturbing stereotypes. Transcending Stereotypes, a collection of articles by both Japanese and American scholars, confronts these stereotypes by delving into the instructional practices, cultural patterns and early childhood environments that form the basis of the Japanese educational system...The sections address aspects of Japanese culture that shape the educational system: family life and attitudes toward child rearing, the effect of culture and family structure on early childhood education policies, dilemmas in the educational structure and efforts at reform, and the underside of Japanese education. In the conclusion Barbara Finkelstein provides a broad overview of the forces at work within the system."

Editor

Gilligan, Carol. In A Different Voice: Psychological Theory and Women's Development. Cambridge, MA: Harvard University Press, 1982.

"Carol Gilligan believes that psychology has persistently and systematically misunderstood women--their motives, their moral commitments, the course of their psychological growth, and their special view of what is important in life. Repeatedly, developmental theories have been built on observations of men's lives. Here Gilligan attempts to correct psychology's misperceptions and refocus its view of female personality. The result reshapes our understanding of human experience."

Editor

Goodwin, Crawford D., and Michael Nacht. Abroad and Beyond: Patterns in American Overseas Education. Cambridge, MA: Cambridge University Press, 1988.

"The authors investigate the numerous foreign study policies and programs, clarifying for the reader issues of special relevance to this fast moving field. In addition to describing many of the innovative programs across the country, they explain why students go abroad, how they go, and the ways in which they benefit. They also discuss the problems that the students create --for themselves and for their institutions and the consequent policy issues that must be addressed."

Editor

Grove, Cornelius L., and Hu Wenzhong. Encountering the Chinese: A Guide for the Americans. Yarmouth, ME: Intercultural Press, Inc., 1991.

"Hu Wenzhong and Neal Grove meet this challenge by combining Hu's innate knowledge of Chinese culture with Grove's American perspective to create a solidly grounded and sensitive cross-cultural analysis that will guide Westerners toward more rewarding relationships with the Chinese, in the People's Republic of China and elsewhere."

Editor

---------- Ed. Orientation Handbook for Youth Exchange Programs. Yarmouth, ME: Intercultural Press, Inc., 1989.

"This book...provides two very important resources:
1. A comprehensive analysis of the dynamics of the youth exchange experience and the factors that come into play when providing the participants with effective orientation.
2. A set of carefully selected materials which may be applied to the orientation of each of the principal groups involved--the participants, their natural families, and their host families-- at each of the stages of the exchange process: pre-departure, during sojourn, and post-return."

Editor

Hacker, Andrew. Two Nations: Black and White, Separate, Hostile, Unequal. New York: Ballantine Books, 1992.

"In this...analysis of a divided society, Andrew Hacker explains why racial disparities persist. He clarifies the meaning of racism, conflicting theories of superiority and equality, as well as such subtle factors as guilt and sexual fears. Using the most recent statistical data to paint a stark picture of racial inequality, Two Nations depicts the realities of family life, of income and employment, as well as current controversies affecting education, politics and crime. This startling look at the facts...shows how race influences the attitudes and behavior of all Americans."

Editor

Hall, Edward T. Beyond Culture. New York: Anchor Books/Doubleday, 1989.

"In this penetrating analysis of the culturally determined yet "unconscious" attitudes that mold our thought, feeling, communication and behavior...Hall makes explicit taken-for-granted linguistic patterns, body rhythms, personality dynamics, educational goals."

Publishers Weekly

Hall, Edward T. The Dance of Life: The Other Dimension of Time. New York: Anchor Books/Doubleday, 1989.

"The Dance of Life reveals the ways in which individuals in a culture are tied together by invisible threads of rhythm and yet isolated from each other by hidden walls of time. Hall shows how time is an organizer of activities, a synthesizer and integrator, and a special language that reveals how we really feel about each other.

Time plays a central role in the diversity of cultures such as the American and the Japanese, which Hall shows to be mirror images of each other. He also deals with how time influences relations among Western Europeans, Latin Americans, Anglo-Americans, and Native Americans."

Editor

---------- The Hidden Dimension. New York: Anchor Books/Doubleday, 1990.

"Edward T. Hall, author of The Silent Language, introduces the science of proxemics to demonstrate how man's use of space can affect personal and business relations, cross-cultural interactions, architecture, city planning, and urban renewal."

Editor

BEST COPY AVAILABLE

Hall, Edward T. The Silent Language. New York: Anchor Books/Doubleday, 1973 and 1990.

"In the everyday but unspoken given-and-take of human relationships, the `silent language' plays a vitally important role. Here, a leading American anthropologist has analyzed the many ways in which people `talk' to one another without the use of words...According to Dr. Hall, the concepts of space and time are tools with which human beings may transmit messages."

Editor

----------, and Mildred Reed Hall. Understanding Cultural Differences. Yarmouth, ME: Intercultural Press, Inc., 1990.

"Human resource management, at home and abroad, means assisting the corporation's most valuable asset--its people--to function effectively. Edward T. Hall and Mildred Reed Hall contribute to this effort by explaining the cultural context in which corporations in Germany, France and the United States operate and how this contributes to misunderstandings between business personnel from each country. Then they offer new insights and practical advice on how to manage day-to-day transactions in the international business arena."

Editor

Hawley, W. Effective School Desegregation: Equality, Quality and Feasibility. Newbury Park,CA: Sage Publications, 1981.

"The topics dealt with in this book include, as noted, most of the significant issues about which judges, policy makers at all levels of government, educators, and parents of school children are concerned when they evaluate and debate the desirability of school desegregation. The chapters presented here represent the most comprehensive existing collection of studies synthesizing research and suggesting its implications for policy."

Editor

Hofstede, Geert. Cultures and Organizations: Software of the Mind. London: McGraw-Hill Book Company Europe, 1991.

"Geert Hofstede shows that effective intercultural cooperation is possible. He deals with the differences among opinion leaders, their followers, national cultures, and with the popular notion of organizational cultures, and how these develop and change. In applying his ideas to various situations in the world where cultures meet--such as education, migration and business--he outlines ways of learning intercultural cooperation. At the same time, he wipes out many myths produced by the wishful thinking of some "popular" authors, and shows you under what circumstances organizational cultures are manageable--and at what cost."

Editor

Holland, Dorothy, and Naomi Quinn, Eds. Cultural Models in Language and Thought. Cambridge, MA: Cambridge University Press, 1991.

"The papers in this volume, a multidisciplinary collaboration of anthropologists, linguistics, and psychologists, explore the way in which cultural knowledge is organized and used in everyday language and understanding. Employing a variety of methods, which rely heavily on linguistic data, the authors offer analyses of domains of knowledge ranging across the physical, social, and psychological worlds, and reveal the crucial importance of tacit, presupposed knowledge in the conduct of everyday life."

Editor

Hood, Mary Ann G., and Kevin J. Schieffer, Eds. Professional Integration: A Guide for Students from the Developing World. Washington, DC: NAFSA, 1983.

"An ever-present concern of the U.S. Agency for International Development (USAID) is the timely professional reintegration of its U.S.-trained participants into their professional positions in their home countries. The development and publication of Professional Integration: A Guide for Students from the Developing World, in 1983, is both a confirmation of this concern and a reflection of the evolving role U.S. campus-based personnel are being asked to play in the process of the professional reintegration of students from the developing world."

Martin Limbird, Iowa State University

Kauffmann, Norman L., and Judith N. Martin, Henry D. Weaver with Judy Weaver. Students Abroad: Strangers at Home. Yarmouth, ME: Intercultural Press, Inc., 1992. (4 copies)

"This book examines the study abroad experience from the students' viewpoint, focusing on their intellectual development, expansion of international understanding, and personal change. This is followed by a theoretical framework (based on the work of Jean Piaget) for understanding the effects of the study abroad experience, and practical recommendations for increasing the effectiveness of study abroad programs and integrating them into the curriculum."

Editor

Kennedy, Geraldine, Ed. From the Center of the Earth: Stories Out of the Peace Corps. Santa Monica, CA: Clover Park Press, 1992.

"The writers share the belief that people of different cultures can come together in mutual appreciation and respect for their differences, thought the experiences they describe are at times wrenching."

The Atlanta Journal Constitution

Kochman, Thomas. Black and White: Styles in Conflict. Chicago: The University of Chicago Press, 1981.

"Black and White: Styles in Conflict goes a long way toward showing a lay audience the value, integrity, and aesthetic sensibility of black culture, and moreover the conflicts which arise when its values are treated as deviant versions of majority ones. Building on the work which has established the integrity of Black English Vernacular as a dialect with its own distinctive structure, Kochman moves beyond dialect per se to what he terms communication style. Black and White: Styles in Conflict can provide to a wide-ranging audience a powerful way of addressing issues of racism, a social area where in the theoretical findings of anthropology can have practical, positive consequences for people in our society."

Marjorie Harness Goodwin, American Ethnologist

Kohls, Robert L. Survival Kit for Overseas Living: For Americans Planning to Live and Work Abroad. Second Edition. Yarmouth, ME: Intercultural Press, Inc., 1984.

"Until now, there has been nothing available which in a single volume covered the whole range of complex issues involved in living overseas. Much has been written about how to find the post office or how to say "hello" in the local language, but nothing has explored the mysteries of culture, the influence of values, the way stereotyping occurs, strategies for entering a country to live, what questions to ask about a host culture, developing communication skills, and managing culture shock."

Editor

Koslow, Diane R., and Elizabeth Pathy Salett, Eds. Crossing Cultures in Mental Health. Washington, DC: SIETAR International, 1989.

"Crossing Cultures in Mental Health represents a new dimension in the field of cross-cultural counseling and training. The focus is on cultural transitions and the complex emotional and mental adjustment processes associated with movement from one culture to another...This book is addressed to mental health professionals, trainers and others who work in the field of cross-cultural counseling. Its goal is to provide the reader with suggestions for improving skills in cross-cultural communication and to address issues of relevance in work with refugee, immigrant and sojourner populations."

Foreword by Gail Sheehy

Lambert, Richard D. International Studies and the Undergraduate. Washington, DC: American Council on Education, 1989.

"Richard D. Lambert's report on the study of undergraduate programs in foreign language and international studies...deserves the close attention of all American higher education, government, and private sector leaders who are concerned about woeful ignorance of most American's concerning other languages and cultures and the impact of that ignorance on our ability to do business with other nations and carry out successful international policies."

Robert H. Atwell, President, American Council on Education

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Landis, Dan, Ed. International Journal of Intercultural Relations. New York: Pergammon Press, 1993.

"This journal is unique in that it provides a forum devoted to the discussion of topics and issues in communication which is of interdisciplinary significance. It publishes contributions from researchers in all fields relevant to the study of verbal and non-verbal communication."

Editor

Lewis, Tom J., and Robert E. Jungman, Eds. On Being Foreign: Culture Shock in Short Fiction. Yarmouth, ME: Intercultural Press, Inc., 1986.

"In their introduction, editors Lewis and Jungman discuss culture shock and describe in detail the five stages of cross-cultural adjustment. Then they guide you through these stages with stories skillfully selected to demonstrate the emotions and experience of each stage. In the stories, the characters struggle to understand and come to terms with foreignness they encounter in a culture other than their own. They do so with varying degrees of success, but along the way the reader gains deep insights into the ways people cope with the challenge of cross-cultural experience."

Editor

Locke, Don C. Increasing Multicultural Understanding: A Comprehensive. Newbury Park,CA: Sage Publications, 1992.

"This book is designed to provide one of the necessary steps in accomplishing the task of gaining an overview of cultural groups. It will help the reader identify characteristics of cultures, make comparisons between the dominant culture and the culturally different groups, make comparisons among culturally different groups, and use that information to develop strategies or interventions for students or clients."

Introduction

Lynch, James. Multicultural Education in a Global Society. London: The Falmer Press, 1989.

"This book aims to extend the horizons within which multicultural education is viewed and its objectives achieved. It is written to encourage educators to adopt a multicultural approach in their teaching, offering detailed goals in knowledge, attitudes, values and skills."

Editor

Lynch, James, Celia Modgil and Sohan Modgil, Eds. Cultural Diversity and the Schools Volume 1. *Education for Cultural Diversity: Convergence and Divergence.* London: The Falmer Press, 1992.

Volume II: *Prejudice, Polemic or Progress?*

Volume III: *Equity or Excellence? Education and Cultural Reproduction.*

Volume IV: *Human Rights, Education and Global Responsibilities.*

"One of the major problems facing many societies is the inadequate accommodation of social equity with cultural diversity. Neglect of the interdependence between the two systems, cultural and social, leads to an education system which stands outside the changing cultural biography of society and is dysfunctional to its real needs.

The four volumes in these series address the issue of poor responses to the continuing dilemma of equity and diversity. They seek to identify the pathways to a less selfish and parochial response to the problem by advocating new approaches and novel policies. At the same time, they search for the identification of new strategies in the pursuit of political change so that power is more widely shared and involvement encouraged."

Editor

Lovenduski, Joni. Women and European Politics: Contemporary Feminism and Public Policy. Amherst, MA: University of Massachusetts Press, 1986.

"Women and European Politics is a comprehensive country-by-country survey of the changing political and economic history of women in Eastern and Western Europe over the last two centuries."

Editor

McAdoo, Harriette Pipes. Family Ethnicity: Strength in Diversity. Newbury Park,CA: Sage Publications, 1993.

"...the meaning of family ethnicity is explored in relation to five major cultural groups in America: African Americans, Hispanic Americans, Native Americans, Asian Americans, and Muslim Americans. While each group faces a separate set of issues, all grapple with questions of relations with the majority culture, of assimilation versus accommodation, and of poverty, inequality, isolation and discrimination. This volume ends with a section on practice models with ethnic families and a discussion of challenges for the future."

Editor

Mestenhauser, Josef A., Gayla Marty and Inge Steglitz, Eds. Culture, Learning and the Disciplines. Washington, DC: NAFSA, 1988.

"Culture, Learning and the Disciplines...attempts a unique blend of major cross-cultural learning and training issues...The first and most significant contribution this book makes is to the marriage of theory and practice."

Editor

Mintz, Suzanne D. Ed. Sources: Diversity Initiatives in Higher Education. Washington, DC: American Council on Education, 1993.

"Sources is the first national publication that provides summary information on organizational, institutional, state, and federal programs specific to multicultural initiatives in higher education."

Deborah J. Carter, Associate Director, Office of Minorities in Higher Education
American Council on Education

Nydell, Margaret K. Understanding Arabs: A Guide for Westerners. Yarmouth, ME: Intercultural Press, Inc., 1987.

"Understanding Arabs provides a careful examination of Arab values, beliefs, and social practices, especially as they contrast and affect interaction with Europeans and North Americans...It will be a helpful companion to those who wish to better comprehend what they read and hear in the media, and an invaluable guide for people who interact directly with Arabs and wish to do so with greater skill and understanding."

Editor

Paige, R. Michael, Ed. Cross-Cultural Orientation: New Conceptualizations and Applications. Lanham, MD: University Press of America, 1986.

"This volume of readings deals with cross-cultural orientation, i.e., the preparation, training, and support provided to that ever increasing number of individuals who live and work in nations and cultures other than their own, who move back and forth across national and cultural boundaries."

Preface

Pedersen, Paul. A Handbook for Developing Multicultural Awareness. Alexandria, VA: American Association for Counseling and Development, 1988.

"This book is a practical guide on how to improve the communication and cultural awareness among culturally different people. Three stages of multicultural development are outlined.

Methods for counselors to adapt and adjust to new cultures are demonstrated by the use of role-playing techniques with simulation exercises and strategies to help trainees identify and overcome culturally learned stereotypes. Behavior modification techniques, four dimensions of multicultural skills training, and ways to develop a multicultural identity are discussed. An ideal handbook for teaching a cross-cultural counseling course."

Editor

Perlmutter, Phillip. Divided We Fall: A History of Ethnic, Religious, and Racial Prejudice in America. Ames, IA: Iowa State University Press, 1992.

"I have...attempted to depict bigotry as it affects many groups, and when dealing with any one group, to do so against a background of injustices to others. Only then can the pervasiveness of bigotry be fully understood. In doing so, my hope is that readers will say, "I didn't know that", and will want to know more about themselves and others."

Phillip Perlmutter

Pickert, Sarah M. Preparing for a Global Community: Achieving an International Perspective in Higher Education. Washington, DC: Eric Clearinghouse on Higher Education, 1992.

"This book contains a series of reports concerning higher education, dealing specifically with curriculum reform, educational mobility, and administering international education."

Editor

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Piet-Pelon, Nancy J., and Barbara Hornby. Women's Guide to Overseas Living. Second Edition. Yarmouth, ME: Intercultural Press, Inc., 1992.

"This perceptive book was written by two American women who have lived many years abroad. In it they examine issues critical to women (and their families) who go abroad to live. They also advise on how to cope effectively with the problems that arise."

Editor

Ponterotto, Joseph G., and Paul B. Pedersen. Preventing Prejudice: A Guide for Counselors and Educators. Newbury Park, CA: Sage Publications Inc., 1993.

"This book pulls together a wealth of pertinent information on the background of prejudice and racism, gives an overview of theories and models of racial/ethnic identity development, and includes guidelines for operationalizing the prevention and reduction of prejudice and racism in schools, college campuses, and communities."

Bea Wehrly, College of Education, Western Illinois University

Pusch, Margaret D., Ed. Multicultural Education: A Cross- Cultural Training Approach. Yarmouth, ME: Intercultural Press, Inc., 1991.

"Ever since the Civil Rights Movement began to change radically the nature of ethnic and racial relations in the United States, people concerned with education have been searching for ways to build multiculturalism into the educational experience of Americans. Multicultural Education: A Cross-Cultural Training Approach takes a major step toward that goal by applying the concepts and processes of cross cultural training to the education and training of teachers."

Editor

Renwick, George W. A Fair Go For All: Australian/American Interactions. Yarmouth, ME: Intercultural Press, Inc., 1991.

"Insight into the values and beliefs of the two cultures are highlighted by lively anecdotes and illustrations. Finally, the authors make specific recommendations as to how Aussies and Americans can better adapt to one another for more productive work and personal relationships."

Editor

Richmond, Yale. From Nyet to Da: Understanding the Russians. Yarmouth, ME: Intercultural Press, Inc., 1992.

"Dramatic changes in the Soviet Union have increased opportunities for interaction between Russians and Americans. From Nyet to Da, solidly grounded in research and the author's own experience, offers a clear and concise analysis of the forces that have shaped the Russian character and an insightful description of Russian behavior today,especially as it differs from that of Americans."

Editor

Riggs, Robert 0., Patricia H. Murrell, and Joanne C. Cutting. Sexual Harassment in Higher Education: From Conflict to Community. Washington, DC: The George Washington University, 1993.

This report contains information about the legal context of sexual harassment, its nature and prevalence on college campuses, policy and practice for its elimination and the role of the college community in this conflict.

Robinson, P. John, Phillip R. Shaver and Lawrence S. Wrightsman, Eds. Measures of Personality and Social Psychological Attitudes. Volume 1. San Diego, CA: Academic Press, Inc., 1991 .

This volume provides measures of psychological attitudes in areas such as self-esteem, depression and loneliness, interpersonal trust and values.

Root, Maria D.P., Ed. Racially Mixed People in America. Newbury Park,CA: Sage Publications, Inc., 1992.

"Racially Mixed People in America...offers a comprehensive look at the social and psychological adjustment of multiracial people, models for identity development, contemporary immigration and marriage patterns, and methodological issues involved in conducting research with mixed-race people, all in the context of America's multiracial past and present."

Editor

Samovar, Larry A., and Richard E. Porter. Intercultural Communication: A Reader. 6th Edition. Belmont, CA: Wadsworth, Inc., 1991.

"The global and personal benefits of effective communication with people from diverse cultures and co-cultures are immense. By using the information and advice in this book, you can enhance your own intercultural communication skills and begin to translate intercultural communication theories into positive action."

The Authors

Savage, Peter. The Safe Travel Book. New York: Lexington Books, 1988.

"...A comprehensive guide to planning and completing safe trips in the very different world we encounter when we leave our familiar surroundings. Careful attention to its advice can mean the difference between a happy experience in exotic surroundings and miserable embitterment at unexpected frustrations."

William E. Colby, Former Director of the CIA

Secundy, Marian Grey, Ed. Trials Tribulations and Celebrations: African-American Perspectives on Health, Illness Aging, and Loss. Yarmouth, ME: Intercultural Press, Inc., 1992.

"Clearly, ethnicity shapes the way a patient and a physician see, interpret, and communicate the predicament of illness to each other. To ignore ethnicity is perilous not only in human terms but in terms of objective medicine as well. This anthology is intended to help those who care for Black Americans to understand something of the experience of illness as-it is shaped by African-American culture."

Edmund D. Pellegrino, M.D., Director Center for the Advanced Study of Ethics
Georgetown University

Segall, Marshall H., Pierre R. Dansen, John W. Berry, and Ype H. Poortinga. Human Behavior in Global Perspective: An Introduction Cross-Cultural Psychology. Needham Heights, MA: Allyn and Bacon, 1990.

"This book provides a sophisticated but readable introduction to the current state of cross-cultural psychology, which should convince many teachers of psychology around the world that there now exists a solid body of research in this field."

Robert Serpell, Professor of Psychology, University of Zambia, Lusaka, Zambia
and University of Maryland, Baltimore Campus

Sikkema, Mildred, and Agnes Niyekawa. Design for Cross- Cultural Learning. Yarmouth, ME: Intercultural Press, Inc., 1987.

"Drs. Sikkema and Niyekawa provide an educational design that clearly defines the nature of cross-cultural learning but, more importantly, answers that question. The design includes:

Pre-departure Seminar: theoretical framework for cross-cultural experience and the conceptual tools for managing it effectively.
Field Experience: in-country experimental learning with field seminar.
Post-field Seminar: integration of the theory and practice plus essay tests and papers."

Editor

Smith Layton, Marilyn. Intercultural Journeys Through Reading and Writing. New York: Harper Collins Publishers Inc., 1991.

"This engaging and fresh collection of sixty-two complete essays, stories, and one-act plays, gathered from around the United States and the world, helps readers experience a vast spectrum of cultural diversities and universalities. Its contents guide readers not only to more effective reading and writing but also to empathy and self-discovery; readers become travelers on these intercultural journeys."

Editor

Stewart, Edward C., and Milton J. Bennett. American Cultural Patterns: A Cross-Cultural Perspective. Yarmouth, ME: Intercultural Press, Inc., 1991.

Storti, Craig. The Art of Crossing Cultures. Yarmouth, ME: Intercultural Press, Inc., 1990.

"While focusing on the basic psychological processes involved in encountering a foreign culture and adapting to it, Craig Storti takes the next and very difficult step of suggesting a model for encountering the culture straight on, managing the temptation to withdraw, and gradually adjusting expectations of behavior to fit the reality of the culture. To provide illustrations for his model, Storti uses superb sampling of excerpts from literature by writers such as Mark Twain, Rudyard Kipling, E.M. Forster, Mary Renault, Philip Glazebrook, Horace Walpole and Noel Coward."

Editor

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Summerfield. Ellen. Crossing Cultures Through Film. Yarmouth ME: Intercultural Press, Inc., 1993.

"Film is a potent teaching and learning medium in education generally, and has even higher potential as a tool in multicultural and international studies. In a work that could not have been written ten years ago, Ellen Summerfield examines in depth the rich resource of films and videos and provides clear direction to international and intercultural educators on how to use these resources most effectively."

Editor

Tack, Martha W., and Carol L. Patitu. Faculty Job Satisfaction: Women and Minorities in Peril. ASHE-ERIC Higher Education Report No. 4. Washington, DC: The George Washington University, School of Education and Human Development, 1992.

This report addresses issues that determine the degree of satisfaction of Faculty. Issues such as internal stressors (teaching and research, quality of students, promotion, recognition of achievement, etc); factors in the workplace (salary, tenure). It also focuses these issues specifically on women faculty and minority faculty, and it provides strategies for recruiting and maintaining them.

Tajfel, H., Ed. Differentiation Between Social Groups: Studies in the Social Psychology of Intergroup Relations. New York: Academy Press, Inc., 1978.

"The basic thesis of this book is that there is a marked tendency to social differentiation rather than conformity, and that this tendency, at a national, ethnic, linguist or individual level, both promotes social innovation and creativity and, equally, becomes a source of conflict and waste. Thus the development of a theoretical tool for the better understanding of such social phenomena cannot but be worthwhile".

Editor

Tannen, Deborah, Ph.D. That's Not What I Meant! How Conversational Style Makes or Breaks Relationships. New York: Ballantine Books, 1986.

"In That's Not What I Meant, Dr. Tannen, a world renowned sociolinguist, shows that growing up in different parts of the country, having different ethnic and class backgrounds, even age and even individual personality, all contribute to different conversational styles which can cause disappointment and misplaced hurt and blame. Her entertaining, informative, and original linguistic approach is an essential complement to psychological theories of human behavior."

Editor

Tannen, Deborah, Ph.D. You Just Don't Understand: Women and Men in Conversation. New York: Ballantine Books, 1990.

Weaver, Henry D., Ed. Research on U.S. Students Abroad: A Bibliography with Abstracts. Council on International Educational Exchange, Education Abroad Program, University of California Institute of International Education, NAFSA, 1989.

"The literature on study abroad by students from the United States is published in widely dispersed sources...The attempt of this bibliography is two-fold. First it is an attempt to bring together a comprehensive listing of studies from all disciplines about United States students studying abroad. Second, it is an attempt to abstract that literature and to set a framework for continued abstracting."

Editor

Weeks, William H., Paul B. Pedersen,and Richard W. Bristlin., Eds. A Manual of Structured Experiences for Cross-Cultural Learning. Yarmouth, ME: Intercultural Press, Inc., 1979.

"A Manual of Structured Experiences for Cross-Cultural Learning is a collection of exercises that have been used successfully in training programs and classrooms. Designed to stimulate learning and interaction in multicultural groups, each exercise has clearly stated objectives and easy-to-follow instructions. This manual is a basic reference for trainers and educators."

Editor

White, Joseph L., and Thomas A. Parham. The Psychology of Blacks: An African-American Perspective. Second Edition. Inglewood Cliffs, NJ: Prentice Hall, 1990.

"This book defines Black people in a new way. It documents its findings from a multidisciplinary perspective and draws solutions and offers direction for the diversity of areas of concern for the African-American Community. From child-rearing, education, and marital relations to mental disorders, assessment, and systems of counseling, this is a handbook for problem solutions."

Na'im Akbar, Ph.D., The Florida State University

Wurzel, Jaime S. Toward Multiculturalism: A Reader in Multicultural Education. Yarmouth, ME: Intercultural Press, Inc., 1988.

"The purpose for this book, the author writes, 'is to assist people in developing a multicultural style of thinking, feeling and self-awareness which will enable them to cope more readily with change and conflict.' Toward Multiculturalism, while aimed at educators, will fascinate and inform any reader interested in the subject."

Editor

Williams, Raymond. Keywords. New York: Oxford University Press, 1976.

Zweigenhaft, Richard L., and G. William DomHoff. Blacks in the White Establishment: A Study of Race and Class in America. New Haven: Yale University Press, 1991.

"Blacks in the White Establishment is a needed and valuable volume. It focuses on an important but rarely asked question: What are the long-term effects of such popular inter-racial efforts of the 1960's as the prep schools' A Better Chance Program? Zweigenhaft and DomHoff provide illuminating answers that highlight extraordinary subtleties in both racial and class relations in modern America."

Thomas F. Pettigrew, University of Amsterdam, the Netherlands and University of California, Santa Cruz

SIMULATIONS

Thiagarajan, Sivasailam. Barnga: A Simulation Game on Cultural Clashes. Yarmouth, ME: Intercultural Press, Inc., 1990. (2 copies)

"Barnga simulates the effect of cultural differences on human interaction. Participants play a simple card game in small groups where conflict begins to occur as participants move from group to group. This simulates real cross cultural encounters, where people initially believe they share the same understanding of the basic rules. In discovering that the rules are different, players undergo a mini culture-shock similar to actual experiences when entering a different culture. They then must struggle to understand and reconcile differences to function effectively in a cross-cultural group."

Manual

Ecotonos: A Multicultural Problem-Solving Simulation. Yarmouth , ME: Intercultural Press, Inc., 1993.

"Ecotonos is an excellent tool for engaging groups in problem solving and decision making. Methods and processes of decision making in monocultural and multicultural groups are analyzed, diagrammed and compared, and guidelines for effectiveness when groups are composed of people from various cultures can be generated. Participants enhance their understanding of the impact of culture on decision making and problem solving and develop their skills in participating effectively in a multicultural decision making process."

Manual

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Shirts G. (1977). BaFa BaFa: A Cross Cultural Simulation. Del Mar, CA. Simile II.

"This classic cross-cultural game was developed in the early 1970's for the Navy. It has been used thousands of times since them in cross-cultural, multicultural, and diversity situations: Foreign Service families leaving on new overseas assignments, public school teachers endeavoring to improve communications with their multiethnic students, and government employees exploring issues of sex discrimination, to name only a few. Including its debriefing time, BaFa BaFa takes three hours or a little less and can be played by sixteen to forty (more if necessary) people. It is relatively non-threatening and is an excellent stimulus for discussion of sensitive issues."

Appendix A in Developing Intercultural Awareness: A Cross-Cultural Training Handbook. Second Edition. Intercultural Press, Inc., ME: 1994, p. 127.

MEDIA

Be Good My Children (Christine Chang, 16mm/Video, 46 minutes)

An irreverent drama about a dysfunctional American family which raises issues affecting many immigrant communities, including racism, sexism, and representation in the mainstream media.

Editor, Women Make Movies

Coffee Colored Children (Ngozi Onwurah, 16mm/Video, 15 minutes)

A lyrical, unsettling film about the experience of children of mixed racial heritage.

Editor, Women Make Movies

Color Schemes (Shu Lea Chang, Video, 28 minutes)

An upbeat, ironic look at America's multicultural society which challenges stereotypes and conceptions of racial assimilation.

Editor, Women Make Movies

Home is Struggle (Marta N. Bautis, Video, 37 minutes)

Using interviews, photographs and theatrical vignettes, *Home is Struggle* explores the lives of women who have come to the US from different Latin American countries to present a complex picture of the construction of 'Latina' identity and the immigrant experience.

Editor, Women Make Movies

I Is a Long-Memoried Woman (Ingrid Lewis, Frances-Anne Solomon, Video, 50 minutes)

An extraordinary chronicle of the history of slavery through the eyes of Caribbean women.

Editor, Women Make Movies

Navajo Talking Picture (Arlene Bowman, 16mm/Video, 40 minutes)

An urban raised film student (Arlene Bowman) travels to the Reservation to document the traditional ways of her grandmother. The film making persists in spite of her grandmother's forceful objections to this invasion of her privacy. Ultimately, what emerges is a thought- provoking work which abruptly calls into question issues of 'insider/outsider' status in a portrait of an assimilated Navajo struggling to use a 'white man's' medium to capture the remnants of her cultural past.

Editor, Women Make Movies

No Time to Stop (Helene Klodawsky, 16mm/Video, 29 minutes)

Kwai Fong Lai is from Hong Kong, Alberta Onyejekwe from Ghana, and Angela Williams from Jamaica. Three women who have different stories and different aspirations but share a common bond: they are immigrants to Canada, women of color, struggling to make a dignified life for themselves, despite odds against them.

Editor, Women Make Movies

Slaying the Dragon (Deborah Gee, Video, 60 minutes)

A re-release of a documentary on how media images of Asian women have shaped off-screen perceptions and prejudices.

Editor, Women Make Movies

GLOSSARY

adjustment: the process of seeking equilibrium that has been upset by circumstances; assumes stress, transition, uncertainty, misunderstanding, communication, fear, etc. (Mestenhauser, 1988 p.133).

bicultural: of, relating to, or including two different cultures (Webster's Dictionary, p.111).

CIVILIZATION

Civilization is now generally used to describe an achieved state or concition of organized social life. Like CULTURE (q.v.) with which it has had a long and still difficult interaction, it referred originally to a process, and in some contexts this sense still survives.

Civilization was preceded in English by **civilize**, which appeared in eC17, from C16 *civiliser*, F, *fw civilizare*, mL - to make a criminal matter into a civil matter, and thence, by extension, to bring within a form of social organization, The *rw* is *civil* from *civilis*, L - of or belonging to citizens, from *civis*, L - citizen. **Civil** was thus used in English from C14, and by C16 had acquired the extended senses of orderly and educated. Hookier in 1594 wrote of 'Civil Society' - a phrase that was to become central in IC17 and especially C18 - but the main development towards description of an ordered society was **civility**, *tw civilitas*, mL - community. **Civility** was often used in C17 and C18 where we would now expect **civilization**, and as late as 1772 Boswell, visiting Johnson, 'found him busy, preparing a fourth edition of his folio Dictionary...He would not admit *civilization*, but only *civility*. With great deference to him, I though *civilization*, from *civilize*, better in the sense opposed to *barbarity*, than *civility*.' Boswell had correctly identified the main use that was coming through, which emphasized not so much a process as a state of social order and refinement, especially in conscious historical or cultural contrast with *barbarism*. **Civilization** appeared in Ash's dictionary of 1775, to indicate both the state and the process. By IC18 and them very markedly in C19 it became common.

In one way the new sense of **civilization**, from IC18, is a specific combination of the ideas of a process and an achieved condition. It has behind it the general spirit of the Enlightenment, with its emphasis on secular and progressive human self-development. **Civilization** expressed this sense of historical process, but also celebrated the associated sense of modernity: an achieved condition of refinement and order. Int he Romantic reaction against these claims for **civilization**, alternative words were developed to express other kinds of human development and other criteria for human well-being, notably CULTURE (q.v.). In IC18 the association of **civilization** with refinement of manners was normal in both English and French. Burke wrote in *Reflections on the French Revolution*: 'our manners. our civilization, and all the good things which are connected with manners, and with civilization'. Here the terms seem almost synonymous, though we must note that *manners* has a wider reference than in ordinary modern usage. From eC19 the development of **civilization** towards its modern meaning, in which as much emphasis is put on social order and on ordered knowledge (later, SCIENCE (q.v.)) as on refinement of manners and behavior, is on the whole earlier in French than in English. But there was a decisive moment in English in the 1830s, when Mill, in his essay on Coleridge wrote:

> Take for instance the question how far mankind has gained by civilization. One observer is forcibly struck by the multiplication of physical comforts; the advancement and diffusion of knowledge' the decay of superstition; the facilities of mutual intercourse; the softening

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> of manners; the decline of war and personal conflict; the progressive limitation of the tyranny of the strong over the weak; the great works accomplished throughout the globe by the co-operation of multitudes...

This is Mill's range of positive examples of **civilization**, and it is a fully modern range. He went on to describe negative effects: loss of independence, the creation of artificial wants, monotony, narrow mechanical understanding, inequality and hopeless poverty. The contrast made by Coleridge and others was between **civilization** and *culture* or *cultivation*:

> The permanent distinction and the occasional contrast between cultivation and civilization...The permanency of the nation...and its progressiveness and personal freedom...depend on a continuing and progressive civilization. But civilization is itself by a fixed good, if not far more a corrupting influence, the hectic of disease, not the bloom of health, and a nation so distinguished more fitly to be called a varnished than a polished people, where this civilization is not grounded in cultivation, in the harmonious development of those qualities and faculties that characterize our humanity. (*On the Constitution of Church and State*, V)

Coleridge was evidently aware in this passage of the association of civilization with the *polishing* of manners; that is the point of the remark about varnish, and the distinction recalls the curious overlap, in C18 English and French, between *polished* and *polite*, which have the same root. But the description of **civilization** as a 'mixed good', like Mill's more elaborated description of its positive and negative effects, marks the point at which the word has come to stand for a whole modern social process. From this time on this sense was dominant, whether the effects were reckoned as good, bad or mixed.

Yet it was still primarily seen as a general and indeed universal process. There was a critical moment when **civilization** was used in the plural. This is later with **civilizations** than with *cultures*; its first clear use is in French (Ballanche) in 1819. It is preceded in English by implicit uses to refer to an earlier civilization, but it is not common anywhere until the 1860s.

In modern English **civilization** still refers to a general condition or state, and is still contrasted with *savagery* and *barbarism*. But the relativism inherent in comparative studies, and reflected in the use of **civilizations**, has affected this main sense, and the word now regularly attracts some defining adjective: **Western civilization, modern civilization, industrial civilization, scientific and technological civilization.** As such it has come to be a relatively neutral form for any achieved social order or way of life, and in this sense has a complicated and much disputed relation with the modern social sense of *culture*. Yet its sense of an achieved state is still sufficiently strong for it to retain some normative quality; in this sense **civilization, a civilized way of life, the conditions of civilized society** may be seen as capable of being lost as well as gained.

(Williams, 1976)

class: a group sharing the same economic or social status (Webster's Dictionary, p.211).

class: a stratum of people within a society who share basic economic, political or cultural

characteristics (Pusch, 1979 p.3).

communication: a process by which information is exchanged between individuals through a common system of symbols, signs, or behavior; a personal rapport (Webster's Dictionary, p.233).

communication: the transmission of messages from a sender to a receiver in any one of a variety of codes (language, gestures, signs, written symbols, etc.) to which the sender and the receiver attach meaning. Can also generate new meanings (Pusch, 1979 p.4).

communicative style: the topics people prefer to discuss, their favorite forms of interaction in conversation, the depth to which they want to get involved with each other, the communication channels (verbal or nonverbal) on which they rely, and the level of meaning ("factual" vs. "emotional") to which they are more attuned (Althen, 1988 p.21).

cognitive dissonance: a concept of decision-making based on choosing among equally attractive alternatives that causes inner conflict; assumed in counseling approaches to orientation, but not normally associated with the possibility that the emphasis on individual responsibility and making choices in the United States may itself be a cause of such conflict (Mestenhauser, 1988 p.134).

cross-cultural awareness: refers to the basic ways of learning that behavior and ways of thinking and receiving are culturally conditioned rather than being universal aspects of human nature. In this learning, unconscious, culturally-based assumptions and values held by individuals are brought to the surface (Pusch, 1979 p.7).

cross-cultural perspective: the process of looking at cultural phenomena from the perspective of both the culture in which they occur and another culture (Pusch, 1979 p.7).

cross-cultural: dealing with or offering comparison between two or more different cultures or cultural areas (Webster's Dictionary, p.277).

cultural conditioning: learning provided by a cultural/social group designed to fit the growing child to the ways of thinking and behaving developed by the group over time to assure its survival (Pusch, 1979 p.4).

cultural relativism: suggests that cultures cannot be judged or evaluated from a single or absolute ethical or moral perspective (Pusch, 1979 p.4).

CULTURE

Culture is one of the two or three most complicated words in the English language. This is so partly

because of its intricate historical development, in several European languages, but mainly because it has now come to be used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought.

The *fw* is *cultura*, L, from *rw colere*, L. *Colere* had a range of meanings: inhabit, cultivate, protect, honour with worship. Some of these meanings eventually separated, though still with occasional overlapping, in the derived nouns. Thus 'inhabit' developed through *colonus*, L to *colony*. 'Honour with worship' developed through *cultus*, L to *cult*. *Cultura* took on the main meaning of cultivation or tending, including, as in Cicero, *cultura animi*, though with subsidiary medieval meanings of honour and worship (cf. in English **culture** as 'worship' in Caxton (1483)). The French forms of *cultura* were *couture*, oF, which has since developed its own specialized meaning, and later *culture*, which by eC15 had passed in English. The primary meaning was then in husbandry, the tending of natural growth.

Culture in all its early uses was a noun of process: the tending *of* something, basically crops or animals. The subsidiary *coulter* - ploughshare, had travelled by a different linguistic route, from *culter*, L - ploughshare, *culter*, oE, to the variant English spelling *culter, colter, coulter* and as late as eC17 **culture** (Webster, *Duchess of Malfi*, III,ii: 'hot burning cultures'). This provided a further basis for the important next stage of meaning, by metaphor. From eC16 the tending of natural growth was extended to a process of human development, and this, alongside the original meaning in husbandry, was the main sense until lC18 and eC19. Thus More: 'to the culture and profit of their minds'; Bacon: 'the culture an manurance of minds' (1605); Hobbes: 'a culture of their minds' (1651); Johnson: 'she neglected the culture of her understanding' (1759). At various points in this development two crucial changes occurred: first, a degree of habituation to the metaphor, which made the sense of human tending direct; second, an extension of particular processes to a general process, which the word could abstractly carry. It is of course from the latter development that the independent noun **culture** began its complicated modern history, but the process of change is not important before lC18 and is not common before mC19. But the early stages of this development were not sudden. There is an interesting use in Milton, in the second (revised) edition of *The Readie and Easie Way to Establish a Free Commonwealth* (1660): 'spread much more Knowledge and Civility, yea, Religion, through all parts of the Land, by communicating the natural heat of Government and Culture more distributively to all extreme parts, which lie numb and neglected'. Here the metaphorical sense ('natural heat') still appears to be present, and *civility* (cf. CIVILIZATION) is still written where in C19 we would normally expect **culture**. Yet we can also read 'government and culture' in a quite modern sense. Milton, from the tenor of his whole argument, is writing about a general social process, and this is a definite stage of development. In C18 England this general process acquired definite class associations though **cultivation** and **cultivated** were more commonly used for this. But there is a letter of 1730 (Bishop of Killala, to Mrs. Clayton; cit Plumb, *England in the Eighteenth Century*) which has this clear sense: 'it has not been customary for persons of either birth of culture to breed up their children to Church'. Akenside (*Pleasures of Imagination*, 1744) wrote '...nor purple state nor culture can bestow'. Wordsworth wrote 'where grace of culture hath been utterly unknown' (1805), and Jane Austen (*Emma*, 1816) 'every advantage of discipline and culture'.

It is thus clear that **culture** was developing in English towards some of its modern senses before the decisive effects of a new social and intellectual movement. But to follow the development through this movement, in lC18 and eC19, we have to look also at developments in other languages and especially in German.

In French, until C18, **culture** was always accompanied by a grammatical form indicating the matter being cultivated, as in the English usage already noted. Its occasional use and an independent noun dates from mC18, rather later than similar occasional uses in English. The independent noun *civilization* also emerged in mC18; its relationship to **culture** has since been very complicated (cf. CIVILIZATION and discussion below). There was at this point an important development in German:

the word was borrowed from French, spelled first (IC18) *Cultur* and from C19 *Kultur*. Its main use was still as a synonym for *civilization*: first in the abstract sense of a general process of becoming 'civilized' or 'cultivated'; second, in the sense which had already been established for *civilization* by the historians of the Enlightenment, in the popular C18 form of the universal histories, as a description of the secular process of human development. There was then a decisive change of use in Herder. In his unfinished *Ideas on the Philosophy of the History of Mankind* (1784-91) he wrote of *Cultur*: 'nothing is more indeterminate than this word, and nothing more deceptive than its application to all nations and periods'. He attacked the assumption of the universal histories that 'civilization' or 'culture' - the historical self-development of humanity - was what we would now call a unilinear process, leading to the high and dominant point of C18 European culture. Indeed he attacked what he called European subjugation and domination of the four quarters of the globe, and wrote:

> Men of all the quarters of the globe, who have perished over the ages, you have not lived solely to manure the earth with your ashes, so that at the end of time your posterity should be made happy by European culture. The very thought of a superior European culture is a blatant insult to the majesty of Nature.

It is then necessary, he argued, in a decisive innovation, to speak of 'cultures' in the plural: the specific and variable cultures of different nations and periods, but also the specific and variable cultures of different nations and periods, but also the specific and variable cultures of social and economic groups within a nation. This sense was widely developed, in the Romantic movement, as an alternative to the orthodox and dominant '*civilization*'. It was first used to emphasize national and traditional cultures, including the new concept of **folk-culture** (cf. FOLK). It was later used to attack what was seen as the 'MECHANICAL' (q.v.) character of the new civilization then emerging: both for its abstract rationalism and for the 'inhumanity' of current industrial development. It was used to distinguish between 'human' and 'material' development. Politically, as so often in this period, it veered between radicalism and reaction and very often, in the confusion of major social change, fused elements of both. (It should also be noted, though its adds to the real complication, that the same kind of distinction, especially between 'material' and 'spiritual' development, was made by von Humboldt and others, until as late as 1900, with a reversal of the terms, **culture** being material and *civilization* spiritual. In general, however, the opposite distinction was dominant.)

On the other hand, from the 1840s in Germany, *Kultur* was being used in very much the sense in which *civilization* had been used in the C18 universal histories. The decisive innovation is G.F. Klemm's *Allgeneine Kulturgeschichte der Menschheit* - 'General Cultural History of Mankind' (1843-52) - which traced human development from savagery through domestication to freedom. Although the American anthropologist Morgan, tracing comparable stages, used 'Ancient *Society*', with a culmination in *Civilization*, Klemm's sense was sustained, and was directly followed in English by Tylor in *Primitive Culture* (1870). It is along this line of reference that the dominant sense in modern social sciences has to be traced.

The complexity of the modern development of the word, and of its modern usage, can then be appreciated. We can easily distinguish the sense which depends on a literal continuity of physical process as now in 'sugar-bet culture' or, in the specialized physical application in bacteriology since the 1880s, 'germ culture'. But once we go beyond the physical reference we have to recognize three broad active categories of usage. The sources of tow to these we have already discussed: (i) the independent and abstract noun which describes a general process of intellectual, spiritual and aesthetic development, from C18; (ii) the independent noun, whether used generally or specifically, which indicates a particular way of life, whether of a people, a period, a group, or humanity in general, from Herder and Klemm. but we have also to recognize (iii) the independent and abstract noun which

describes the works an practices of intellectual and especially artistic activity. This seems often now the most widespread use: **culture** is music, literature, painting and sculpture, theater and film. A **Ministry of Culture** refers to these specific activities, sometimes with the addition of philosophy, scholarship, history. This use, (iii), is in fact relatively late. It is difficult to date precisely because it is in origin an applied form of sense (i): the idea of a general process of intellectual, spiritual and aesthetic development was applied and effectively transferred to the works and practices which represent and sustain it. But it also developed from the earlier sense of process; cf. 'progressive culture of fine arts', Millar, *Historical View of the English Government*, IV, 314 (1812). In English (i) and (iii) are still close; at times, for internal reasons, they are indistinguishable as in Arnold, *Culture and Anarchy* (1867); while sense (ii) was decisively introduced into English by Tylor, *Primitive Culture* (1870), following Klemm. The decisive development of sense (iii) in English was in IC19 and eC20.

Faced by this complex and still active history of the word, it is easy to react by selecting one 'true' or 'proper' or 'scientific' sense and dismissing other senses as loose of confused. There is evidence of this reaction even in the excellent study by Kroeber and Kluckhohn, *Culture: a Critical Review of Concepts and Definitions*, where usage in North American anthropology is in effect taken as a norm. It is clear that, within a discipline, conceptual usage has to be clarified. But in general it is the range and overlap of meanings that is significant. The complex of senses indicates a complex argument about the relations between general human development and a particular way of life, and between both the works and practices of art and intelligence. It is especially interesting that in archaeology and in *cultural anthropology* the reference to **culture** or **a culture** is primarily to *material* production, while in history and *cultural studies* the reference is primarily to *signifying* or *symbolic* systems. This often confuses but even more often conceals the central question of the relations between 'material' and 'symbolic' production, which in some recent argument - cf. my own *Culture* - have always to be related rather than contrasted. Within this complex argument there are fundamentally opposed as well as effectively overlapping position; there are also, understandably, many unresolved questions and confused answers. But these arguments and questions cannot be resolved by reducing the complexity of actual usage. This point is relevant also to uses of forms of the word in languages other than English, where there is considerable variation. The anthropological use is common in the German, Scandinavian and Slavonic language groups, but it is distinctly subordinate to the senses of art and learning, or of a general process of human development, in Italian and French. Between languages as within a language, the range and complexity of sense and reference indicate both difference of intellectual position and some blurring or overlapping. These variation, of whatever kind, necessarily involve alternative views of the activities, relationships and processes which this complex word indicates. The complexity, that is to say, is not finally in the word but in the problems which its variations of use significantly indicate.

It is necessary to look also at some associated and derived words. **Cultivation** and **cultivated** went through the same metaphorical extension from a physical to a social or educational sense in C17, and were especially significant words in C18. Coleridge, making a classical eC19 distinction between civilization and culture, wrote (1830): 'the permanent distinction, and occasional contrast, between cultivation and civilization'. The noun in this sense has effectively disappeared but the adjective is still quite common, especially in relation to manners and tastes. The important adjective **cultural** appears to date from the 1870s; it became common by the 1890s. The word is only available, in its modern sense, when the independent noun, in the artistic and intellectual or anthropological senses, has become familiar. Hostility to the word **culture** in English appears to date from the controversy around Arnold's views. it gathered force in IC19 and eC20, in association with a comparable hostility to *aesthete* and AESTHETIC (q.v.). Its association with class distinction produce the mime-word *culchah*. There was also an area of hostility associated with anti-German feeling, during and after the 1914-18 War, in relation to propaganda about *Kultur*. The central area of hostility has lasted, and one element of it has been emphasized by the recent American phrase **culture-vulture**. It is significant the virtually

all the hostility (with the sole exception of the temporary anti-German association) has been connected with uses involving claims to superior knowledge (cf. the noun INTELLECTUAL), refinement (*culchah*) and distinctions between 'high' art (**culture**) and popular art and entertainment. It thus records a real social history and a very difficult and confused phase of social and cultural development. It is interesting that the steadily extending social and anthropological use of **culture** and **cultural** and such formations as **sub-culture** (the culture of a distinguishable smaller group) has, except in certain areas (notably popular entertainment), either bypassed or effectively diminished the hostility and its associated unease and embarrassment.

(Williams, 1976)

culture: any expressive activity contributing to social learning (Agger, 1992 p.2).

culture: encompasses the learned behaviors, beliefs, and attitudes that are characteristic of a particular society or population (Ember, 1985, cited in Human Behavior in Global Perspective, p.26).

culture: all the symbolic behavior, especially language, that makes possible the transmission of wisdom, in the form of techniques for coping with the environment, from generation to generation (White, 1947, cited in Human Behavior in Global Perspective, p.26).

culture: designates knowledge, skills, and information that are learned, persists over generations, and is more or less adaptive (Moore & Lewis, 1952, cited Human Behavior in Global Perspective, p.26).

culture: behavioral norms, and styles of communication which a group of people had developed to assure its survival in a particular physical and human environment (Pusch, 1979 p.3).

culture: sum total of ways of living, including values, beliefs, aesthetic standards, linguistic expression, patterns of thinking (Pusch, 1979 p.3)

culture: system of beliefs and values shared by a particular group of people (Storti, 1990 p.14).

culture: the integrated pattern of human knowledge, belief, and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generation; the customary beliefs, social forms, and material traits or a racial, religious, or social group; the set of shared attitudes, values, goals, and practices that characterizes a company or corporation (Webster's Dictionary, p.282).

culture: the way of life of a people, for the sum of their learned behavior patterns, attitudes, and material things (Hall, 1959 p.20).

culture shock: a sense of confusion and uncertainty sometimes with feelings of anxiety that may effect people exposed to an alien culture or environment without adequate preparation (Webster's Dictionary, p.282).

emic and etic: emic is the study of unique features of cultures, etic is the study of common features of cultures (Mestenhauser, 1988 p.135).

empathy: the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feeling, thoughts, and experience fully communicated in an objectively explicit manner (Webster's Dictionary, p.378).

encapsulation: able to evade reality through ethnocentrism, ("mine is best") as through relativism ("to each his own") (Pederson, 1988 p.102).

enculturation: all of the learning that occurs in human life because of what is available to be learned (Heskovits, 1948, cited in Human Behavior in Global Perspective, p.24).

ethnic group: a group of people identified by racial, national or cultural characteristics, normally determined by birth (Pusch, 1979 p.3).

ethnic: a member of a minority group who retains the customs, language, or social views of the group (Webster's Dictionary, p.398).

ethnocentric: characterized by or based on the attitude that one's own group is superior (Webster's Dictionary, p. 398).

ethnocentrism: assertion of a cultural group's superiority in accomplishments, creativity, or achievements (Locke, 1992).

ethnocentrism: seeing one's own culture as the center of the universe, assumed to be the major problem for all sojourners; if not changed causes negative attributions (Methenhauser, 1988 p.136).

ethos: the distinguishing character, sentiment, moral nature, or guiding beliefs of a person, group, or institution (Webster's Dictionary, p.399).

heuristic: randomly acquired experience as a basis of learning (Methenhauser, 1988 p.136).

high/popular culture: received information on notion and relevance of culture from technological advances and the media (Agger, 1992 p.14).

identity group: any group of people who share enough characteristics, interests, attitudes, or behaviors to provide an ease of communication and a satisfying sense of relatedness (Pusch, 1979 p.3).

identity: the relation established by psychological identification (Webster's Dictionary, p.575).

interaction: mutual or reciprocal action or influence (Webster's Dictionary, p.609).

intercultural (cross-cultural) education: educational activity which fosters an understanding of the nature of culture, which helps the student develop skills in intercultural communications and which aids the student to view the worked from perspectives other than one's own (Pusch, 1979 p.6).

intercultural and cross-cultural: refer to interaction, communication and other processes (conceptual analysis, education, and implementation of public policy, etc.) which involve people or entities from two or more different cultures (Pusch, 1979 p.6).

intercultural communication: communicative process (in its fullest sense) between people of different cultural backgrounds. It may take place among individuals or between social, political or economic entities in different cultures, such as government agencies, businesses, educational institutions or the media. This includes non-verbal as well as verbal communication and the use of differing codes, linguistic or non-linguistic (Pusch, 1979 p.6).

intercultural learning: sometimes "cross-cultural learning" or simply "culture learning", may refer to either learning the principle characteristics of another culture of the way in which a learner progresses from ethnocentrism to an acceptance and appreciation of another culture (Pusch, 1979 p.7).

junasian process: ideas of images are clarified and defined by opposite or antithetical concepts coexisting simultaneously (Pederson, 1988 p.44).

Kluckhorn-Strodtbeck model: a value orientations approach built on a traditional perspective of culture in an attempt to define and describe "culture" (Pederson, 1988 p.63).

language: systematic, structured verbal and, in most cases, written code used for communication among a group of people (Pusch, 1979 p.3).

mainstream: a prevailing current or direction of activity of influence (Webster's Dictionary, p.702).

monoculturalism, biculturalism and multiculturalism: terms which characterize a continuum along which people may move in expanding their cultural identities. There is some question, however, as to whether the words "monocultural" and "bicultural" are either accurate or useful. It can be argued the virtually no one is purely monocultural or bicultural. All people are multicultural (Pusch, 1979 p.5).

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multicultural education: a structured process designed to foster understanding, acceptance, and constructive relations among people of many different cultures. Ideally, it encourages people to see different cultures as a source of learning and to respect diversity in the local, national, and international environment. It stresses cultural, ethnic, and racial, in addition to, linguistic differences. It is often broadened to include socio-economic differences (urban/rural, age/youth, worker/middle-class) professional differences (doctor/nurse), sex and religious differences (Pusch, 1979, p.4).

pluralism: groups that share a similar cultural identity across groups, with each group having its own rich and poor powerful and weak, old and young (Pederson, 1988 p.56).

politically correct: expresses combination of distrust for party lines of any kind and a simultaneous commitment to which ever dimension of social change that person was working for (Aufderheide, 1992 p.72).

prejudice: hostile and unreasonable feelings, opinions or attitudes based on fear, mistrust, ignorance, misinformation (or a combination) directed against a racial, religious, national or other cultural group (Pusch, 1979 p.4).

prejudice: judging before fully examining the object of evaluation (Locke, 1992 p.8).

prejudice: pre-conceived judgement or opinion; an irrational attitude of hostility directed against an individual (Webster's Dictionary, p.919).

race: a family, tribe, people, or nation belonging to the same stock (Webster's Dictionary, p.961).

race: large groups of the human species who share a more of less distinctive combination of hereditary physical characteristics (Pusch, 1979 p.3).

racial prejudice: judgement based on racial/ethnic/cultural group membership before getting to know the person (Locke, 1992 p.8).

racism: a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race (Webster's Dictionary, p.962).

racism: combines prejudice with power - power to do something based on prejudiced beliefs (Locke, 1992 p.8).

relativism: a theory that knowledge is a relative to the limited nature of the mind and the conditions of knowing; a view that ethical truths depend on the individuals and groups holding them (Webster's Dictionary, p.987).

subculture: a group of people within a larger sociopolitical structure who share cultural (and often linguistic or dialectical) characteristics which are distinctive enough to distinguish it from others within the same society (Pusch, 1979 p.3).

U-curve: hypothetical pattern of adjustment to another culture in several stages: observing, fighting the system, coming to terms, re-entering home culture (Methenhauser, 1988 p.137).

values: ideas about what is right and wrong, desirable and undesirable, normal and abnormal, proper and improper (Althen, 1988 p.3).

values: something (as a principle or quality) intrinsically valuable or desirable (Webster's Dictionary, p.1305).

values: ultimate beliefs which guide the making of decisions, the central principles that give direction and meaning to each individual's life (Kauffmann, Martin & Weaver, 1992 p.98-99).

RESOURCE

GUIDE

ADDENDUM

OFFICE OF INTERCULTURAL RESOURCES

UPDATED ADDENDUM

Brislin, Richard. Understanding Culture's Influence on Behavior. Harcourt Brace College Publishers

"This text, written for college juniors and seniors enrolled in courses dealing with culture's impact on human behavior, was written with two very basic assumptions. The first is that people, all over the world, will continue to increase their contact with members of diverse cultures. The second is that research in cross-cultural studies can provide very helpful guidelines for people as they interact in a fast-changing world marked by increasing intercultural contact."

Author

Bystydzienski, Jill M. & Resnick, Estelle P. Women in Cross-Cultural Transitions. Phi Delta Kappa Educational Foundation, 1994

"*Women in Cross-Cultural Transitions* offers readers perspectives on how women adjust to cultural change, the struggles they face in coming to a new culture, and how these challenges affect their lives and the lives of their families. The accounts are at times poignant, at times humorous, but always thought-provoking."

Editor

The Students Guide to Graduate Studies in the UK 1993. CRAC,1992

"It is important that prospective graduates should be able to consult a comprehensive guide to post graduate study before making any approach to the heads of departments which may offer facilities they are seeking.

Editor

Hall, Edward T. & Mildred Reed Hall, Understanding Cultural Differences.Intercultural Press, Inc., 1990

"This book offers penetrating insight into the business cultures of the United States, France and Germany".

Henry G. Meyer-Oertel
Gruner + Jahn International
Marketing and Media
Services,Inc.

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Seelye, Ned H. Teaching Culture, Strategies for Intercultural Communication. National Textbook Company, 1994.

"Now updated and expanded, *Teaching Culture* provides numerous classroom exercises and activities, along with techniques for developing new ones. With its carefully defined learning goals, cultural minidramas, sample learning units, and student performance objectives, *Teaching Culture* remains an indispensable tool for all teachers faced with the task of helping students appreciate the richness that culture diversity brings to our lives."

Editor

Snow, C.P. The Two Cultures. Cambridge University Press, 1993.

'One cannot fail to take Snow seriously or to recognize his commitment to the cause of peace, intelligent action and human betterment'.

Scientific American

Stewart, David W. & Prem N. Shamdasani. Focus Groups - Theory and Practice. SAGE Publications,1990.

"Provides a very useful introduction to the theory and practice of conducting focus groups....A handy and very practical introduction for anyone thinking of using group discussions in their research work."

SRA News

Telda, Elleni. SANKOFA: African Thought and Education. Lang Publications, 1995.

"This superbly written, moving document reveals the spiritual and functional basis of family life in an African country. The structure, the sagacity and the deep reverence for the young and for the aged is striking. The sanctity of the family enlarges our understanding of 'family,' 'society,' and 'education.' This significant and much-needed book will enrich and enhance our own humanity.

Adelaide L. Sanford

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Althen, Gary, Ed. Learning Across Cultures U.S.A.: NAFSA, Association of International Educators, 1994.

"Experts in international education provide a vital overview of cross-cultural communication and a detailed yet accessible examination of cultural barrier, culture shock, and the U-curve model of adjustment in nine individually crafted chapters."

Editor

Fisher, Glen. Mindsets: The Role of Culture and Perception in International Relations. Yarmouth, ME: Intercultural Press, Inc., 1988.

"Using an analogy from the computers to clarify his basic ideas, Fisher suggests that the human mind is programmed by culture to perceive and respond to the world in certain ways. The result is what he calls "mindsets" - set ways of perceiving, reasoning and viewing the world that govern, among other things, how events are evaluated and how decisions are made. Fisher explains how mindsets influence international political relations, the implementation of development assistance policies, and the conduct of international and business affairs."

Editor

Geertz, Clifford. The Interpretation of Cultures. U.S.A.: Basic Books, 1973.

"We are fortunate to have this collection of his essays, all of which embody his view of what culture is, what role it plays in social life, and how it ought to be properly studied."

Elizabeth Colson, Contemporary Sociology

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Griesar, Bill. The Underground Guide to University Study in Britain and Ireland. Yarmouth, ME: Intercultural Press, Inc., 1992.

"The Underground Guide covers practical concerns such as university selection, application procedures, course credit, transportation, required documents, insurance, housing, and banking. The appendixes include everything from study-abroad resources to vocabulary lists and maps. Whether learning the rules of cricket or what to look for in an Irish beer, students will find The Underground Guide to be an indispensable resource throughout their stay in Britain and Ireland."

Editor

King, Nancy, and Ken Huff. Host Survival Kit: A Guide for American Host Families. Yarmouth, ME: Intercultural Press, Inc., 1985.

"The Host Family Survival Kit makes its most important contributions in its practical hands-on problem-solving approach to the homestay experience itself. It takes what has been learned over four decades of youth exchange and concentrates it in useful and readable form. It provides a thorough and well-illustrated review of the cross-cultural and psychological dynamics of the experience, and points out the many ways in which good, old-fashioned American common sense might not produce the normally expected results."

Dr. Charles MacCormack, President, The Experiment in International Living

Kohls, Robert L., and John M. Knight. Developing Intercultural Awareness: A Cross-Cultural Training Handbook. Second Edition. Yarmouth, ME: Intercultural Press, Inc., 1994.

"The result is a rich, new resource for intercultural educators and trainers working in virtually any setting. Furthermore, while the one- and two-day workshop designs are useful, especially for the less experienced teacher or trainer, the collected materials by themselves constitute a valuable resource for anyone wishing to expand his or her general training or teaching repertoire."

Editor

Kramer, Martin and Stephen S. Weiner, Eds. Dialogues for Diversity: Community and Ethnicity on Campus. Phoenix: The Oryx Press, 1994.

"At its core the discussion of diversity in higher education calls upon us to re-visit questions about the skills and sensitivities needed for constructive relations among people who are different, the principles that animate a just and democractic society, and the variety of knowledge that is important for scholars both to seek and to teach. The gift that diversity gives is the insistent invitation to ask hard questions about what we mean by education, how we teach, which people should be included as students and teachers, and what we are accomplishing in our colleges and universities. If we let it, diversity can renew our campuses."

Donald R. Gerth, President, California State University ; Stephen S. Weiner, Executive Director, Accrediting Commission for Senior Colleges and Universities.

Nieto, Sonia. Affirming Diversity: The Sociopolitical Context of Multicultural Education. White Plains, NY: Longman, 1992.

"Affirming Diversity: the Sociopolitical Context of Multicultural Education explores the meaning, necessity, and benefits of multicultural education for students from *all* backgrounds. Nieto explains in clear accessible language how personal, social, political, cultural, and educational factors interact to affect the success or failure of students in our schools, and offers a research-based rationale for multicultural education."

Editor

Paige, R. Michael, Ed. Education for the Intercultural Experience. Yarmouth, ME: Intercultural Press, Inc., 1993.

"Education for the Intercultural Experience is based on two fundamental premises: (1) intercultural experiences are emotionally intense and profoundly challenging for the participants and (2) education for intercultural experiences requires content and pedagogy radically different from traditional instructional practices"

Editor

Pedersen, Paul B., and Allen Ivey. Culture-Centered Counseling and Interviewing Skills: A Practical Guide. Westport, CT: Praeger Publishers, 1993.

"The authors examine culturally learned assumptions that all of us employ in managing and interacting with others and provide models of synthetic cultures for students, teachers, and professional counselors. They also explore interviews for raising questions, interpreting, focusing on, and mediating in multicultural situations."

Editor

Rupesinghe, Kumar, Ed. Ethnic Conflict and Human Rights. New York: Norwegian University Press, 1988.

"This volume does not pretend to be a major theoretical contribution to the analysis of ethnic conflict. The contribution consists, rather, of bringing to bear different points of view within the framework of what might be called a 'human rights' and 'conflict resolution' approach, with the advantage that a good part of the contents is provided by scholars and actors who are for the most part personally and directly involved in the conflicts."

Rodolfo Stavenhagen, Project Coordinator, United Nations University

Snow, C. P. The Two Cultures. Cambridge, Great Britain: University of Cambridge Press, 1964.

"The importance of science and technology in policy run largely by non-scientists, the future for education and research, and the problem of fragmentation threatening hopes for a common culture are just some of the subjects discussed."

Editor

Stewart, David W. and Prem N. Shamdasani. Focus Groups: Theory and Practice. Newbury Park, CA: Sage Publications, Inc., 1990.

"If you have hesitated to use focus groups becaue you were uncertain how to go about it, Stewart and Shamdasani's Focus Groups: Theory and Practice should be quite useful. The book is a concise, lucid manual that describes the strengths and weaknesses of focus groups, the circumstances in which focus groups are appropriate, and the procedures for using them to the greatest advantage. . . . Whether you are contemplating the use of focus groups or would just like to know more about them, this book is recommended."

Journal of Management

Storti, Craig. Cross-Cultural Dialogues: 74 Brief Encounters with Cultural Difference. Yarmouth, ME: Intercultural Press, Inc., 1994.

"Cross Cultural Dialogues is a collection of brief conversations (4-8 lines) between an American and someone from another country and culture. Short as each dialogue is, it has buried within it at least one, and usually several breaches of cultural norms which the reader is challenged to figure out."

Editor

Tedla, Elleni. Sankofa: African Thought and Education. New York: Lang, 1995.

"In Sankofa: African Thought and Education, Dr. Elleni Tedla portrays the struggle of a people and their culture to maintain their distinct identity in a world of conflicting values. Not only does she demonstrate clear understanding of the thought process of the Africans, but she also skillfully develops a theme that the reader can follow and understand. Her discussion of the African thought and its relationship to the educational process combine to give this book a rare endeavor. Those who are interested in the study of African culture will find this book informative and stimulating."

Dickson Mungazi, Northern Arizona University

West, Donnamarie. Between Two Worlds: The Human Side of Development. Yarmouth, ME: The Intercultural Press, Inc., 1990.

"In Donnamarie West's story we see the human face of economic and social development and encounter as real people the Guatemalans and others with whom she worked. Often funny, sometimes tragic, occasionally naive and always exuberant, Between Two Worlds provides penetrating insights into the development process and how effective it can be when the local community takes responsibility for its own destiny."

Editor